

Light of Truth.

An Exponent of the New Philosophy of Life, Here and Hereafter.

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Written for the LIGHT OF TRUTH.

Led to the Light.

By HUDSON TUTTLE.
CHAPTER XIX.
HERESY.

When a thinker comes into the world he can not suppress his thoughts, and old ideas are in danger. He comes with the rugged truth, making no compromise with error, bowing to no sacred shrine, nor turning aside from the conflict. Mr. Arling had strayed too far from the fold, and his sermons reflected the changes in his thoughts. He no longer confined himself to didactic treatment, after homiletic rules of love, charity, and righteousness, and original sin. His subjects were practical and treated with freshness in the light of new thought. Evolution had given him the method of creation, and Spiritualism had come to save him from utter skepticism. A skepticism, which, beginning with the Biblical account of the creation, had weakened his faith in God and hope in immortality. He well knew that others had been in the valley of darkness. Often had he received the confidence of those who, mourning for friends, would have given all earthly possessions for a certain knowledge of the future life, and they at least would gladly welcome the facts he brought to them. He went into his pulpit with the feelings of a prophet who had received direct inspiration. The angels had come to him, and their message through him was to that of the prophets, as living waters to the bed of a dried up stream.

THEY HAD COME AND WERE LEADING HIM TO THE LIGHT.

He began with the Bible, which is a record of the spiritual communications and phenomena of a race, extending over several thousand years. Take away its Spiritualism, and only a dry husk remains.

The Witch of Endor, or, rather, as it should be translated, the woman of Endor was a medium like those of the present. She clairvoyantly saw the spirit of Samuel. The angels visited the patriarchs and interfered on many occasions. They heralded the birth of Jesus; they guarded his infancy, and stood by the sepulcher. Moses and Elias were seen by Apostles on the Mount of Transfiguration. If the world of spirits was so near; if Moses and Elias could appear, why should not our friends come by the same pathway?

Mr. Arling here left his carefully prepared notes and carried away by the inestimable knowledge that had been given him, gave utterance to ideas which a policy conceived in cooler moments would have withheld. He said he did not believe that our spirit friend came, he knew that they came and communicated. He had investigated the claims of Modern Spiritualism, and was ready to publicly espouse the cause, however unpopular it might be.

The younger portion of the members were delighted with the new thoughts, fresh and clear, which Mr. Arling gave them. They had become weary with the old mannerisms and dry phraseology, and effete doctrines. They were readers and thinkers, and, although they could not define their thoughts, there was a growing sentiment of the incongruity of the new views of life and nature with those handed down from the past. These were the larger portion, and they could not sound the praise of the minister in sufficiently expressive language.

When persons have arrived at conclusions by the force of facts, offered to their preconceived convictions, and they stand halting in doubt and fear, if there comes another in whom they place confidence, who expresses their half-formed thoughts, they are strengthened and assured, while they accord highest honors to their exponent. The most successful speaker is the one who gives expression to the withheld thoughts of his hearers. He becomes truly their exponent and representative of the majority. Mr. Arling filled this place admirably. He possessed a fine delivery and the earnestness of a new disciple. The empty pews began to be filled, and an early attendance was required to secure a seat. Camp stools were scattered in the aisles, and even standing-room at times was not to be had. People drove from adjoining towns to hear a preacher who put fresh life into the dead doctrines, and went away with minds expanded and uplifted by the spiritual wine, which he poured out as from an exhaustless fountain.

At first this was pleasing even to the conservatives, who measured the prosperity of the Church by the size of the audience, and had constantly complained of Arling's want of zeal. As they listened Sunday after Sunday they began to have a dim perception that the teachings were not soundly orthodox.

Deacon Lane was sure there had been a great change from the old style of sermons. There was not a word about hell or allusion to the devil.

"What kind of religion was this that was all knowledge, tempered with love? How could there be Christianity without hell fire? The fact is," he blurted out, "the fact is that we have a full fledged Spiritualist in our pulpit, and the quicker we get him out the better for us."

Now the secret was out, others had thought the same, and the matter grew, and was enlarged on at the sewing-circle, where the ladies gathered to make breeches for the benighted Africans who had imbibed enough Christianity to make them ashamed of their comfortable deficiency of costume.

"I'll tell you what it is," said an aged dame, "he has been preaching Spiritualism, and I'm disgusted."

"Why are you?" asked Stella, who was present.

"Why? Because Spiritualism is a delusion of the devil, and we don't want it in our Church."

"But why do you object to the discourses, are they immoral?" again questioned Stella.

"No, not immoral, but Mr. Arling told us all about spirits, how they come back, and talked to us."

"That ought to be pleasant; to have our loved ones return and speak to us would be a very great pleasure."

"Oh, not to me. I should be frightened to death, I know I should be."

"I've heard," said another old lady, "that the Spiritualists do not believe in God or existence after death."

Said another: "This Spiritualism is a small offence to his belief in evolution. He denies Moses. Oh, it's just awful! And to think of it, he believes that man came from the monkey?"

This alarming information brought out exclamations of disgust, and surprised all round the board.

"He has not said that in his sermons, has he?" asked Stella.

"Not exactly in his sermons," replied the old lady, "but he brought it up as well, so Deacon Lane said, and it was awful blasphemy."

"I heard with my own ears," said another feelingly, "the minister say that good deeds counted more than belief. That is a bad doctrine. We are commanded to believe, to have faith, and not to rely on our own exertions."

"If we did we'd have a poor stick to support us, and we'd all fall to perdition," interposed a sinister-visaged old maid.

There was wanting only a leader to organize the assault on Mr. Arling and unite the dissatisfied elements, and that leader came in the person of a classmate from the same theological college, who happened to be on a visit to the minister, and, from courtesy, was invited by him to give the morning's discourse. The Rev. McGilp was without a call, and had waited for a year to hear the voice of the Lord calling him to some church with a voice which sweetly accented two thousand and a year. He envied Mr. Arling, and when he listened that evening to Deacon Lane, on whom he had called, recounted the objectionable sayings of their minister, an idea came to him. He did not have a live idea very often, and it agitated the dead sea of his dead thoughts.

The Rev. McGilp was a short, heavy-built man, with a broad head, heavy square jaws, a wide, low forehead, and cold, unsympathetic eyes. He wore side-whiskers, which gave him a military air, fitting well his disposition. He was religious to the exclusion of every other desirable quality. What he had been taught at college he knew, and he was an avowed enemy to everything he had not been taught there. Rev. McGilp impatiently listened to the charges, and before the deacon was half through, he broke forth:

"You astonish me! I would not believe it possible such doctrines were taught, had I not heard from your lips. What are you thinking of to tamely be led to perdition?"

"We rather like Mr. Arling," hesitated the deacon, "and, really, how can we help ourselves?"

"Help yourselves? Why the Church has provided for that. Bring him up for heresy before the Presbytery, and make him recant or go out."

Here was an opportunity for the deacon to have combat which was a delight to him, and the battle began by calling a Church-meeting. Rev. McGilp drafted the formal charges, they were forty-six in number. They were remarkable in there not being one impugning his moral character. There was not a vulnerable spot on his conduct. The most slanderous tongue dared not utter a word in his disparagement. The principle accusations were that he rejected the account of the creation by Moses, taught the godless doctrine of evolution, and that departed spirits returned and communicated with their friends.

The other charges were dependent on these, as the scheme of salvation was called for by the fall of man, and if he did not fall was useless. The Savior was thereby denied, and if departed spirits returned, they could not be supremely happy in heaven or burning in hell.

Within this phraseology of theology, the charges made a formidable document, and difficult to answer from its wide field, and difficult in deciding the important from the unimportant. Mr. Arling, although he had anticipated some sort of a revolt, was surprised by attack, and shrank from the notoriety it gave him. He was inclined to send in his resignation and leave the ministry, where he felt bound and handicapped. If the Church, after his efforts in its behalf, were so ungrateful and preferred another minister, he would not stand in the way. To this Mr. Canning would not listen. He quite inconsistently to advise given before, now urged Mr. Arling to meet the issue and combat it step by step, and not recede from the line of advance. Of course, the Church meeting was preliminary to the trial before the Presbytery, which duly sat on the momentous issue. There were over fifty divines present, and a trial of a heretic before the tribunal of the Inquisition was not attended by more august and imposing attention to detail, nor pressed with more unscrupulous venom. Rev. McGilp represented the prosecution, and he had arranged to have the high court sit in Arling's own church, intending to thus humiliate the minister there before his people, and show them the strength and zeal of McGilp.

The ministers came from near and far. Each having that ineffable look between arrogance and a complacent smile of satisfaction, and were quartered on the brethren, or rather sisters, for the latter had the entire care of them. The trial lasted a week, and was not only a local event, but widely heralded through the press. The church, large as was its capacity, was crowded to the utmost with an audience eagerly partisan for one or the other side. The ministerial parliament was evidently prejudiced and had prejudged the case. The prosecutor was determined to prove the guilt of the accused, and had thoroughly equipped himself.

Mr. Arling pled his own case, with the assistance of his father-in-law, the professor of theology, in his *alma mater*.

The first day was entirely taken up with preliminaries and determining which version of the Bible should be taken as authority for reference. Some hot words were exchanged between the advocates of King James' version and the revised translation. The former by a two-thirds vote was adopted.

The theological professor was regarded as authority by the ministerial body, almost all of whom had patiently endured his lectures in the college, and they were thrown off their guard when he moved to act on the major points of the charges, and drop the others.

"For," said he, "to prove them all would be an endless task. If we convict on the major, the dependent follow. There are two leading accusations: Denying the Mosaic account of the creation, and accepting the doctrine that spirits return and communicate. Prove these and the forty odd points go with them."

Unknowningly the prosecution were thus driven from its interminable line of breastworks, and the battle narrowed down to two single points of attack.

Rev. McGilp, elated by having the way cleared before him, and thinking the matter now resolved itself into a simple question of evidence, called witnesses who had heard Mr. Arling make such and such statements in his sermons. For four days he had his undisputed way, and accumulated a mountain of say and hearsay. The defence made no effort to prevent damaging testimony and took no exceptions. Half

the brothers and sisters, and many from surrounding churches testified to what they had heard on occasional church going.

Deacon Lane, by various expressions, showed that his evidence would prove most damaging. He was held in reserve, to be brought forward to close the testimony.

The deacon's face glowed with ardor, for he was now practically working for the Lord and having a direct taste with sin and the devil. The heresy-hunter always has a grim satisfaction in its overthrow, and there is nothing that will more effectually take mercy, charity, and love from the heart, and fill it with venomous hate. When the deacon came forward to testify, the corners of his mouth were drawn backward by his irresistible self-consciousness, and there was a hard determined look in his eyes, which said that he was bound to have God's kingdom prevail, if his best friend bled for it.

"I always set store by the minister," he began, "though he didn't preach right. He didn't tell us of hell fire, and Satan, and was preaching mostly of love and charity."

"What opened your eyes fully?" asked Rev. McGilp.

"It was when his little girl was sick. I went in to hold a season of prayer, and was told by Mr. Arling that he did not want to join. I was completely set back, and I said that we must take what God sent to us. Then he cried out in rage as near as I can remember, 'Is that your religion? It is not mine, I abhor it from the depths of my soul! A God who thus causes the agony of my child because Adam sinned six thousand years ago, I scorn, I detest such a God.' I thought he must be possessed by a devil to talk in this sacrilegious manner, and I fled from his presence."

A murmur ran through the audience, and in the minds of the Church-members, the fate of the accused was sealed. Such language from any one was reprehensible; from a minister unpardonable.

The preceding testimony was confirmed by that of the deacon, and it was shown that Mr. Arling's expressions were not slips of moments of heated fancy, but came from mature thought. The evidence had been all taken; that is, every one who had anything to say had been given opportunity. Mr. Arling was called to his defence. He responded, saying that he had no witnesses, and would consume a short time only in his argument. If the prosecution would have allowed, he would, at the commencement of the trial, have saved the time and trouble by confessing all that had been charged against him.

This announcement was greeted by mingled cheers and hisses. After order was restored, he continued:

"I admit that I believe in the doctrine of evolution and of spirit-communion. I furthermore hold that I may do so and not be subject to this court or any other for heresy. We are Protestants, and that means we have a God-given right to protest against whatever we do not believe, and to accept and strive for what we do believe. Luther had a right to protest against the Pope, and we have a right to protest against Luther."

"This is Protestantism."

"Do I believe in the Mosaic account of the creation? Yes, allow me the right to interpret it, which, as a Protestant, I have. Where shall we go for an interpretation if not to the rabbis, who have made it a study for thousands of years and have cherished the traditions handed down from earliest times? The chapter on the creation is a fragment of a hymn chanted by the priests in their worship."

"There is not an eminent scientist in the world to-day who does not believe in the theory of evolution. It is God's law of formation. We must accept the facts of science and allow them to give us the light of higher criticism. If we do not do this we shall be obliged to yield the citadel of our faith. I believe that my friends and yours who have gone from mortal life, exist as angels and return, and at favorable times converse with us. This is sound Bible doctrine. I challenge any one to bring a passage in the Bible opposing that such spiritual beings shall not return or commune with mortals. You may say it was forbidden to hold such converse, and cite the witch of Endor. In the correct translation it reads the woman of Endor. She saw the spirit of the prophet Samuel, and he gave as clear and correct prophesy as when he was in the flesh. The Bible then affirms that spirits exist, return, and communicate, for what was possible for Samuel is possible for all."

"Moses and Elias appeared to certain apostles, and an angel came to the sepulchre. The active powers of the Bible are these intelligences. The belief in guardian spirits has been held in all ages. It has formed the lullaby song with which our mothers rocked us to sleep in childhood. It is our assurance at death that these beloved, though unseen beings will lead us over the river and up the shining shores of immortal life."

Such is an outline of a part of the speech, which was over two hours in length, and was listened to with breathless attention. It was broad, generous, and comprehensive. The prosecutor was angry at the effect of Arling's speech and the superior ability with which he had managed his case. As prosecutor, he introduced the stock arguments and appealed to the prejudices of his hearers. If heresy was allowed, ruin to the Church would surely follow.

The mysteries of a heresy trial and decision are among the unfathomable secrets of godliness. When the ballot was taken twenty-three voted for acquittal and twenty four that the charges had been sustained. It was a victory for the jubilant conservatives. The changing of a single vote would have reversed the decision. Why should we take that single vote as of more value than the twenty-three which opposed it? Were not those twenty-three heretics equally with the condemned?

The career of Mr. Arling had suddenly terminated by his honesty of purpose. In a previous century he would have been burned at the stake after due exposure in the pillory, or flagellation at the cart's end. Now, with the refinements of manners, the result of the reception of knowledge, the tiger of theocratic despotism being chained, the heresy-hunters have to content themselves with hanging the heretic whose error is in knowing more than themselves, and honestly declaring his conviction, in the rude blasts of public opinion: an opinion constantly becoming more favorable to the thinker and innovator. The self-constituted tribunal of forty-six, had no power to torture into obedience, imprison in reeking dungeons, or anything but suspend from the ministry, thereby forbidding him from preaching doctrines he had outgrown, and did not wish to advocate, because he knew them to be false.

Rev. McGilp was in the ascendant, and received congratulations from the visiting clergy, not one of whom who did not doubt the creeds they had voted to sustain. For the first time in his life he had a "call," and it was no less the voice of God through Deacons Simmons and Lane, to fill the Fordham pulpit. True, he had schemed to that end, but that does not weaken the conclusion that God's voice called him to the pulpit of the heretic. The way to secure divine help is to help ones self, and, being an intensely selfish God, he is intensely interested in the success of the selfish.

(To be Continued.)

Written for the LIGHT OF TRUTH.

Sacred Days.

HERTHA J. FRENCH.

Everyday, from the rosy babyhood of dawn till wrinkled and weary it falls forever asleep in the soft arms of the night, is a sacred day, if around its busy hours has twined a garland of kindly thoughts, if it wears on its dead breast the white lily of one loving deed.

The flowers of kindness shall never fade. In every day of the world's to-morrow that shall dawn and die they will shed their subtle sweetness in some sorrowing soul. The day in which we have overcome some fault—made by habit dear—the day in which we have ascended even one rung on the ladder of progress, the day in which we have been happy when the birds of joy and peace have sung in our hearts when our spirits like thistle-down have waved through the corridors of our being, the one on which we have sorrowed and suffered and grown strong through suffering; the days free from envy, selfishness, slander, revenge, and hate; the one filled with high-born thoughts, duties performed, aspiration and inspiration; when the horizon of universal life, reflecting our own heart, seems to be already glowing with the roses of universal love; when the soul, slipping from its carnal chair, forgetting the limitations of being, floats on the waves of infinite possibilities—these are sacred days. They are living jewels set in the golden band of time; they are luminous, shining with human exaltation, reflecting images of the divine. Upon them fall the benediction of the angel world, tenderly lovingly, as the dewdrop to the tired heart of the rose.

Written for the LIGHT OF TRUTH.

A SKEPTIC'S SUGGESTION.

CALLA HARCOURT.

After reading my spiritual paper, I mark some good, sensible article, suitable for the average skeptic; then fold the copy, and tie it up neatly. When going on the cars I take a bundle of twenty-five or fifty such with me, and seated by the open window I quietly toss a few copies on each depot platform for the benefit of those who spend weary hours waiting for trains. Then I forget a couple of papers on my car seat, a few more at the depot where I stop, and, if I have any left, perhaps they get lost in the street cars or in some reading-room. I find that each paper has a much better chance of being picked up if it is tied up neatly.

I do not think it best to hand spiritual papers to strangers; it is too obtrusive, too much like the old fashion of forcing tracts on people. A paper that is apparently "found" makes no feeling of resentment, and stands a much better chance of doing good.

Whether any of the seed thus sown has ever fallen on good ground I have no means of knowing; but this I do know, I am not keeping the good seed stored up in the attic for the mice to destroy. I merely offer this as a suggestion to those who consider a spiritual paper too good to be destroyed outright, and yet can see no use in letting old papers accumulate year after year. What do you think of the plan? Would be glad if some one would suggest a still better plan. If I who am only a skeptic am willing to do what little I can to spread "my hope," how much more reason have you, old, confirmed Spiritualists for spreading "your knowledge"?

I also wish to express my approval of the editor's plan of having us mail certain copies to our friends, yet we ought to try to send the right paper to the right person; for instance, the number containing Rev. Savage's lecture was just the thing for those who still love the name of "Rev." while the second number containing the magical names of Paine, Voltaire, and Ingalls was just the thing to capture an infidel's sympathy. A little care in sowing the seed would be wise, that it may fall on good ground.

SPIRITUALISM NOT UNPOPULAR.

[To the Editor of the LIGHT OF TRUTH.]

I have not time this morning to write you either a lengthy or a formal article, but I want to jot down a thought on an important subject. One of your correspondents writes of the unpopularity of Spiritualism. He or she is under a misapprehension.

I am a member of the press association of this coast. I went to a convention held in San Francisco. The W. C. T. U. was strongly represented there. It was proposed to send a vote of approbation to the legislature, of a bill granting woman's suffrage, the said bill being the work of the W. C. T. U.

I arose and opposed the vote, saying that the W. C. T. U. was of a body of women who were not in a free State, and that they were asking freedom from the civil government, while the Church government, which they represented, did not give them freedom; and that I held that while the Church did not think them worthy of freedom, it could not ask the civil government to do so, and that until they were eligible to the highest affairs within the gift of the Church, they could not ask to be eligible to the highest affairs within the gift of the civil government. I declared they wished the civil suffrage as so many slaves who wished to fulfill the decrees of their masters. I told them that I was in favor of woman's suffrage when women of themselves asked for it, but not when sought by the W. C. T. U. In assurance of this, I said that I was a Spiritualist, and a free woman.

At the close of the meeting I was taken by the hand, and complimented on my speech. Women came to me merely to talk to me of Spiritualism; they had heard of it, but knew nothing about it, and they wanted to learn. Some of them evidently thought that to be a Spiritualist meant that you were a medium, and I was asked by two ladies whether I could not "get something for them"; one of these was secretary for the W. C. T. U. of some place. I lunched with her, and before I left her she had three times besought me to try and "get something for her."

Spiritualism unpopular? I believe there was not a more desired friend in that convention than I was as a Spiritualist. VIRGINIA CHAUNCEY FORWARD.

OUR CONTRIBUTORS.

Written for the LIGHT OF TRUTH.

REV. JESSE B. FERGUSON.

G. B. CRANE.

I see by my last LIGHT OF TRUTH, April 15th, that your Free Circle has had the honor of a visit from that distinguished pioneer in the spiritual awakening, with whose name and history your readers ought to be made more familiar. Although it is not possible to verify the genuineness of his communication in the manner I proposed in your paper April 1st, it was easy in his earthly life time to find that none who knew him would question his sincerity, however much they might disbelieve the wonders he had discovered, and had the manliness to proclaim.

It was my good fortune to enjoy social intimacy with that gentleman in the early days of his spiritual apostleship, and learn from his own lips why he became a Spiritualist, and listen to the narration of his experiences in connection with the early agitation of the mysterious questions that were arresting the attention of thoughtful minds.

After his popularity as a preacher had caused his society to build a costly meeting-house in Nashville, and made him the legal owner of it in his individual right, his wife, in an entranced condition, wrote what purported to be a letter from his nephew, a young lawyer in St. Louis. The letter was substantially:

"Uncle, I am the spirit of your nephew that you believe to be alive and well in St. Louis. You do not believe this, but when I relate our parting conversation while standing on the bridge, that no one knows anything about but you and I, you will be compelled to believe it is I." The talk included delicate advice to bachelor young men, pertaining to morals, contingency, etc. Then followed: "My life-insurance policy I left with Uncle M. in Kentucky; if it is not forfeited by the mistake in the last payment, it will meet all claims against me, and I want you to be sure to pay yourself what you have insisted that I should accept as a gift."

Letters soon confirmed the truth of all the automatic writing. Mr. Ferguson went to Kentucky and found the policy at the uncle's, and that the mistake, or rather non-payment in time, was the fault of the post-office, and did no damage.

The war came. Unwilling to fight with carnal weapons, Mr. Ferguson went to Europe as the business manager of the Davenport mediums, and created a sensation in high circles. Lord — said to him: "I believe those phenomena are what they appear to be, but my friends say they may be jugglery. I want you to bring the boys to my mansion that I may be able to say that I know of my own knowledge that no appliances of necromancy are used."

Mr. Ferguson said to me: "If ever I felt myself in a tight place, I did then. A refusal to oblige his lordship I knew would receive but one construction, and I knew also that our seances sometimes proved failures. A failure would be ruin, and refusal to comply with the courteous request about as damaging."

"We went, were shown into a parlor in which there was no furniture, but a large wardrobe in the center of the room to serve as a cabinet, and some chairs. The Davenport brothers were taken into another room, and their clothes entirely changed. Some cords were brought in, and a dozen or so of visitors admitted. The seance was conducted in the usual way; and when I saw that the invisibles appeared to appreciate our trying condition, and work with more than usual activity, you may imagine my relief."

But, to return to Nashville, Ferguson was bold and defiant in teaching, even from his pulpit, that new lights were being received, conflicting with existing orthodoxies. The clergy took the alarm. The Calvinistic portion were indignant that a leading clergyman should raise a doubt that they and their church members, in the language of George Bancroft, the historian, had been "preordained in the council chamber of eternity, and absolutely spotless in its escutcheon." The Arminians felt the loss of being deprived of the privilege of stealing Uriah's wife or cognate acts, repenting at leisure, and being restored, like the Jewish libertine king, to divine favor.

Revenge, the usual penalty for heresy in all ages, was put in requisition. A flaw was thought to exist in Ferguson's title papers to the church edifice. He was long harassed by a suit at law, but during its pendency he told me that he was constantly instructed how to act, through the mediumship of his wife. The final decision awarded to him an unquestionable right to the property.

This controlling question being settled, a greater one arose, involving conscientiousness—was he justly entitled to so much pay for his former erroneous teaching? He magnanimously relinquished all claim to the house and grounds, thereby setting a grand example of making legal decisions give place to moral justice, a denouement he had intended from the beginning of the contest. How many orthodox money-grabbers would "go and do likewise?" They, as Bonaparte said to Talyrand, "while professing that their kingdom is not of this world, manage to get as much of it as possible."

The whole history of the Church, since its incorporation with paganism by the Council of Nice, shows a persistent determination to prove that the Great Reformer was mistaken when he enunciated the impossibility of worshipping "God and Mammon," and that his golden rule, "Do unto others, etc.," need not be complied with, except when it suits temporal interest.

Mr. Ferguson escaped the fate of Galileo, Hypatia, Bruno, Servetus, and tens of thousands of others who believed that truth was as sacred outside of the Bible as within its pages, and dared to proclaim it; for this we are to be thankful to the increased intelligence of the age rather than an abatement of the spirit of persecution that originated the Inquisition, and fired the sagot in the day of Joan of Arc.

All history, not excepting what is regarded as sacred, proves that mankind have habitually crucified their redeemers, and my friend Jesse B. Ferguson would not have enjoyed the luxury of a natural death-bed, had he lived in the times of Roger Williams or Cotton Mather.

St. Helena, Cal., April, 1899.

Written for the LIGHT OF TRUTH.

Creeds to the Front.

LYMAN C. HOWE.

The Cleveland Presbytery is reported as disapproving the "Young People's Society of Christian Endeavor," because this society was started by another denomination, and "it was thought it tended to injure interest in Presbyterian affairs." It seems that Presbyterianism is considered before Christianity—creed before Christ. If the "Young People's Society of Christian Endeavor" advances the interest in Christian faith and practice, and helps to extend the sphere of Christian influence, what matters it who started the movement? Is total depravity to supersede Christianity? Is infant damnation more precious to the Cleveland Presbytery than the golden rule? Spiritualists should keep an eye on the Church, and profit by its follies.

BE ACCURATE.

To the Editor of the LIGHT OF TRUTH.

Your correspondent of April 1st, Mr. C. H. Greene, of Rochester, Mich., in commenting upon my report, "Remarkable Slate-writing," which appeared on the 18th of March, makes two objections for the purpose of deducting a third. I desire your readers to refer to these dates, as I wish to show upon what slight foundations reflections can sometimes be cast on mediums and Spiritualism. I shall not attempt to defend the honesty of the medium. That part of the society have in hand, and their endorsement will have no uncertain sound.

Your correspondent says that John Brown "did not go" with his family to southern Missouri, Tennessee, and Kentucky, stopping at Knoxville, etc. Why does he make this assertion? Does he really know that Brown did not? Not at all, and detecting himself in this statement he endeavors to qualify it by adding, "at least there is no authentic history to that effect." Is not this altogether another thing? Does history ever record every detail connected with the event it endeavors to narrate? Are there no unpublished details connected with the lives of Grant or Lee; of Lincoln or Davis? If the spirit of either of these illustrious men should communicate some incident not now "authentic history," would it be proper to say, that "if that was the result of genuine independent slate-writing it must have been some one personating the 'individual'?" Is it right to thus doubt visiting spirits? And should the visiting spirit communicate only such things as are recorded in "authentic history," would not the medium be charged with literary theft? Did ever two persons testify, under oath, to an event of which they were both witnesses, and agree in detail? And if not must one of them necessarily testify falsely? Did James Redpath know of every event which happened in Brown's life? Did Badeau know of every detail connected with the life of Grant? Does Mrs. Jefferson Davis know all the matters in the life of her husband? Apply these questions to your correspondent's premises and tell me if he is "accurate."

Mr. Greene is again wrong when he asserts that "there was no such scene at the execution, or James Redpath would have mentioned it." Now, I have not seen Redpath's History, but in a short biography of Brown, which I looked at later, it is there stated that John Brown asked where the citizens were, when he was informed that none but troops and civil officers were allowed to be present. If this be so James Redpath was not there. Ever assuming Redpath to have been there, does it necessarily follow that this incident would have been stated?

Again, Mr. Greene says, that if the spirit had been that of John Brown, "he would not have written in such a high, flowery, haphazard style." If spirits develop in spirit life, does he deny this development to John Brown? In my studies in spiritual phenomena I have always found that skeptics object to certain communications said to have emanated from spirits on account of poor grammatical construction, but this is the first time I have seen an objection on account of a "high, flowery style."

Since then I have called upon the medium, Mr. H. D. Dwelley, and called his attention to the communication. We sat down to the table, and having called the attention of the controls to the article we placed the slate under the table without pencil and in full light. There were seven persons present, and the following is a transcription of what we found written upon the slate:

"What I told you about him was true. I did not then give you the whole of his out and his ins, nor of all his travels and of his little affairs. Your correspondent does not know as much about him as he thinks. He gets what little he knows by hearsay. I did not go into details, but I told you the truth. There was hooting and yelling there. There is no man living that knows all of old John Brown's movements. It was only the spirits that saw him in the dark of night."

RED WOLF,
ROVER, Controls.

If Mr. Greene doubts this let him come here and satisfy himself. Five of these sitters are in business here, and are reliable persons. Their affidavits can be given if asked for.

Through another medium, a Mrs. Fittz, a professional, but not an independent slate-writer, I got the following on the Saturday evening after this event. The lady had requested me to sit with her, as she wished to develop as a slate-writer, and believed I could help her. So we sat at the table, and the following is verbatim of what was written upon the slate:

"John Boyd, sheriff, Hurrah Hickman. How is this?
"Abraham Lincoln, president, fought for my country, one and all."

"George Washington, nobleman, did all things near right.
"Andrew Jackson, willing to come.
"John Brown, friend Hickman, I am here to-night.
"Hooker, I am not going to let anyone beat me."

Mr. Dwelley and I are receiving from Joe Hooker a description of the battle of Lookout Mountain. I have submitted it to an old officer who was in that battle, and one who does not believe in Spiritualism, but he pronounces it as exact, although not one sentence of what he has given appears in "authentic history."

"Pat Murphy, once a Catholic, but not now. Hurrah for Spiritualism."

"Henry Ward Beecher to Henry Hickman: How happy I felt when I met the friends that had gone before me. I wish I could have met you before, but it is never too late.
"Asleep, but not forever, meet me beyond the river."

Here I made the remark that I was glad to get that, when the medium replied: "Why? Who is he?" I answered that he was the greatest preacher this country ever produced, and when in the form believed in Spiritualism, but had not the courage of his convictions. By this time I had cleaned off the slate, and the following is what he added to my remarks:

"I am sorry I had not. But I did not know what to do. But it is not too late, thank God, since I have found this medium. Good bye, friends, to all."

The next writing was:

"Jeff Davis, used to be a Democrat, but that makes no difference I love to see you all."

To this I replied: "Mr. Davis, I am glad you have come. Let the dead past go. I would like to take you by the hand. Would you be willing? To this there were three loud knocks, but no further writings from him."

The next was:

"Nellie Davis. Stranger to you, but still I am a friend. How happy I am to write these few lines to you. Body in the grave, but my spirit beyond, in that beautiful home. Will visit you often. Good-by."

Now, Mr. Editor and Mr. Greene, what is the proper thing for me to do with these spirits? I feel assured that they will come again. Shall I receive them as a gentleman should receive his friends? Shall I ask them courteously to identify themselves by stating incidents in their lives? or shall I dismiss them as deceivers. Respectfully,

HENRY HICKMAN.

Commenting on the church extension in Berlin, a sectarian paper says, "it is one of the most hopeful evidences that rationalism is on the decline in the land of Luther." Rationalism on the decline! A pity the Church employs this word to mean irreligion. But there is something startling in the phrase nevertheless. Its antithesis, unreason, would appear to be a more welcome force in its literal definition. And perhaps it is.

If all readers of human character could see their own defects as well as those of others the world would be filled with charity.

FAIRY-LIKE PHENOMENA.

A. L. WHITSIDE.

Here, in the extreme northwest corner of the Empire State of Texas, although celebrated as a land of almost perpetual sunshine, yet it has been until this year bereft of the divine rays of light emanating from Modern Spiritualism, excepting in occasional instances. In January, last, Mr. William Wallace Aber, of Topeka, Kas., came among us, and has remained up to this time, holding from one to three seances each week, at nearly all of which the writer has been an attendant. Like other pioneers, he was destined to encounter many obstacles, but he persisted until he had cleared the thorns of opposition from his path, and planted the seed from which others will gather rich harvests.

Mr. Aber is one of the few mediums for physical phenomena and materialization who subject themselves to strictly test conditions at all his seances, unless specially requested to the contrary. His usual practice is to give two seances in an evening: in the first he sits between two curtains, strong tape tied tightly around his wrists, the ends firmly sewed to his trousers, and his head protruding through a slit in the curtain next to the sitters in a circle. Behind, and some distance from him, is a table on which are placed a tambourine, pair of bones, pencil and writing tablets, slates, sometimes a music-box (which his controls keep wound up and going), an indelible pencil, etc. Immediately after the curtain is dropped in front of him, and before he is entranced, the rattle of the bones and tambourine are heard, hands protrude through apertures in the curtain—some large, others small—messages are written on tablet and slates and handed over the curtains, the music-box is heard being wound up, etc., etc. Sometimes the medium is drawn back a few feet, and the curtains drawn to one side by an invisible force, showing the medium bound and seated in his chair, deeply entranced. To my mind, this latter manifestation is one of the most pleasing and convincing evidences of spirit power, as I usually sit at one end of the circle, and can see the curtains glow with radiant matter while being drawn aside. Often Sam, the medium's control, requests that pocket-handkerchiefs be placed on the medium's head, when a hand is seen to draw them in, and soon they are thrown out with messages and pictures imprinted thereon with the indelible pencil previously placed on the table within the cabinet. In these seances the light is at medium height.

In seances for materialization the light is turned lower, but high enough to enable one to clearly distinguish the forms as they emerge from the cabinet. The medium sits in a chair, the bottom of his trousers firmly sewed to the carpet, or his naked feet placed in a pan of flour, his coat sleeves sewed to his trousers, and his coat firmly sewed together at the throat. Often in less than fifteen seconds after the cabinet curtains are dropped in front of him, the spirit forms begin to emerge from the cabinet. Dr. Reed, the alchemist of his band, comes first to see that the light is at the right height. Then follow in quick succession others. Many have been identified by those sitting in the circles as friends or relatives. Full names and other tests of identity are frequently given. When the circle is an harmonious one, the best and most convincing manifestations occur. A young Spanish girl, lovely as a Hebe, comes and dances the skirt-dance in a lively manner, while a delightful perfume from the folds of her snowy white garments is wafted to all parts of the room; when applauded, she comes again in response to the encore, and repeats the dance three or four times. Minnehaha, the Indian maiden, comes from the cabinet, sits down on the floor, and is seen manipulating something with her hands; she then rises and throws out a sheet of fine lace, after which she gathers it in a bunch and presses it upon the foreheads of those in the circle most in rapport with her. Twice she has placed the lace on my forehead and once in my hand; the first time the lace felt somewhat coarse, but the next time it was as fine as a cobweb. Another of the medium's controls is little Nellie, a child apparently about twelve years of age. She is a lively, little chatter-box, and calls everybody uncle or auntie.

Many of the materialized forms are recognized as having been well-known citizens here. As many as twenty-five to thirty have appeared at a single seance. On two occasions, when the circle was especially harmonious, a male form came and played upon the piano, the music reminding one of Jesse Sheppard's performances or Blind Tom's "Battle of Manasses." One of the most peculiar and pleasing features of these seances is the dematerialization of forms outside the cabinet. Once, while the writer was talking to the spirit, Prof. Wm. Denton, dematerialized slowly to the floor, saying good-bye three times while going down, the last time when his head was just above the floor. On another occasion I stood close to the opening in the curtains, while a spirit having a very large head, and as bald as a billiard ball, talked with a lady. As before, his body slowly dematerialized, the last seen of him was his shining bald pate as it disappeared through the carpet.

All of Mr. Aber's seances are held in private residences. He wears black clothing throughout, and a frock coat. The male forms appear mostly in sack coats, white shirt bosoms, collars and cuffs. The color of their garments are dark, grey, and light; sometimes they have long, flowing beards, at times mustaches only, or without beard. The females are invariably dressed in white, loose-fitting robes, with hair hanging down their backs or over their shoulders.

There being only a few Spiritualists in El Paso when Mr. Aber came here, he encountered difficulty in obtaining circles sufficiently harmonious to obtain good results. At one of his early seances some one lighted a match while a form was outside the cabinet. The shock to the medium was so severe that it was several weeks before he was in condition to properly give seances, and in fact is not fully recovered from its effects yet. Spiritualists everywhere can not be too careful in excluding "smart Alecks" from their circles, as sudden interruptions of conditions work disaster to mediums, and may cause death.

A branch society of the Texas State Spiritualist Association, incorporated, has recently been formed here, James A. Brock, president. Hereafter we will be able to give mediums legal protection who may come our way.

Last Sunday evening Mr. Aber was presented by the Spiritualists of El Paso with a handsome gold watch in appreciation of the good work he has done while in our midst. He leaves in a few days for Dallas, this State, where he will remain a short time, and then go to Topeka and Minneapolis.

El Paso, Tex., April 25, 1899.

[From our Reporter's Note Book.]

WAS IT A TEST?

A few days previous to the inditing of this report the author was scanning an illustration purporting to be the three Fox sisters in their arisen state. It occurred to him that he would like to hear from Katie, she who passed over last summer. Why the preference, can only be accounted for on the supposition that Katie was present or in rapport with the thinker at the time, and impressed him with the desire to come into communication with her. Nothing, however, was said of this mental wish, and so no living mortal knew of it, or could know of it even by mind-reading, for there was nobody present at the time, and later it was entirely forgotten until reminded of the same by Katie's materializing at one of Mr. A. Willis' seances in this city last Friday evening, and there

giving the recipient to understand that she had come in response to his desire. Had anything been said of it, or even hinted at to the medium, skeptics could maintain reasons for deception; but this is precluded by the fact that the writer himself had too far forgotten the circumstance to even think of it again from the moment of its inception to the materializing of Katie Fox in the spirit-cabinet, and as a grand test of spirit mind reading or their psychological influence in guiding mortals to the place where the test can be given. The writer says *guiding*, because shortly after the above expressed desire was made manifest, an intuitive or unaccountable inclination to attend a seance at Mr. Willis' also became a part of himself. The cause of this longing was made apparent by the denouement; the whole perhaps being enacted as a little play to illustrate how spirits operate to aid their mortal friends, guide them by impression or inclination, and bring them comfort and consolation through tests to show that they are ever with them and can help them if they will but listen to the voice of the spirit—the higher ego—when acted upon by angel minds.

Whether others present received similar tests was not related there. But claims were made concerning the recognition of spirits that could not be doubted. And it is as likely as not, that all spirits, who have mortal friends, should feel concerned about them enough to enact similar little plays for their benefit and encouragement. Spirits are not sanctimonious life-creatures that only sing psalms and play on harps as our Church brethren are prone to believe; but practical beings like mortals, doing what they can for men's elevation and enlightenment by impressing, guiding and inspiring them with renewed love or energy when lax, new hope when despondent, and a firmer faith when made skeptical by scoffers or those who pretend to know more than God Almighty himself.

For such and other demonstrations are our physical mediums, and Mr. Willis is one of the oldest and most faithful workers in the cause, never getting ruffled about the little worries of life, or manifesting ill feeling on account of trifles. Like his main control, John Morris, he is ever the same, having a kindly greeting for all, whether they come once a week or once a year. And John Morris as usual manipulated the trumpet and extended a cordial welcome to every sitter personally. He also materialized, his first appearance being at the moment that the gas-light was lowered and the box-light raised. In fact, Mr. Willis had not yet seated himself before this spirit showed himself to the circle. It was an instantaneous process. A similar materialization followed this. The light was lowered upon the disappearance of John Morris, and in almost an instant raised, when a female in white with long, flowing back-hair was sitting at the organ. The light was momentarily lowered and raised again, but the female figure was gone. The distance from the organ to the cabinet was too long to have allowed the spirit to move bodily into it. She must have dematerialized in the flash of two seconds—the same process generally taking from twelve to fifteen seconds in the light.

The rapidity with which Mr. Willis' spirits manifest is marvelous, and keeps one constantly on the watch for fear of missing something. And this the investigator can not afford, for every demonstration of the spirits at these seances has a meaning and teaches some useful lesson in the science of this new revelation—Spiritualism. But every medium furnishes different manifestations, and to gain a primary knowledge of it, one must study without ceasing, and attend as many seances as circumstances will permit.

[Written for the LIGHT OF TRUTH.]

PHENOMENA AND ITS DEFENSE.

JUDGE S. M. TUCKER.

Mrs. Mabel L. Aber, of Kansas City, Mo., has been here and held three seances. While the results were not as good as I saw at her seances last Fall at camp-meeting, yet to me and to most of her visitors they were entirely satisfactory. There were quite a number of mediums' cabinet controls or guides come out in good light, some of whom talked freely with members of the circle. Hypatia, one of Mrs. Aber's guides, came out in the dark with her robes brightly illuminated, and with an illuminated crown on her head, with the letters H-y-p-a-t-i-a in letters at least two inches long, which sparkled as though formed of diamonds. She brought with her the most delightful perfume, which no one in the circle could name. Lola, an Indian girl, one of the guides of a local medium who was present, also came out in the dark with her beautiful costume so illuminated as to show her form and color plainly, and danced to the music of an organ, in a manner equal to that of a professional dancer. One young lady was taken by the spirit form of her grandmother and an aunt, inside the cabinet, and while one stood on each side of her she was allowed to pass her hands over the face and form of the medium, who was lying in what appeared to be a death-like trance. On two occasions a spirit form came out into the room before the medium had gone into the cabinet and while her hands were held by members of the circle. A favorite niece of mine came out each night in good light and talked with me and fully identified herself to me. One night she sat upon my knee with her arm around my neck. She also called my wife to her and talked with her and kissed her. My mother, who had been in the spirit world over forty years, came out two nights, called me by my name, and satisfied me beyond a doubt. She also called my wife to her and talked to her, standing with one hand on my head at least three feet from the curtain of the cabinet. A spirit form came out and called for Dr. Richmond. When he came to her she said loud enough to be heard by everyone in the circle, "I am your sister Eliza." After talking to him a short time, she said: "You have my spirit picture with mother, in which I am standing on my head." The doctor has a picture of his spirit mother and sister, in which the sister's head is in an opposite direction from the others. I recognized the spirit by her likeness to the picture, as did Richmond and others in the circle. Several forms came out and were recognized by their friends. Maggie, one of the guides came out in good light and in the middle of the room in plain sight of everyone, took a white handkerchief from a lady and by some means made it into several yards of white lace of the finest texture, placing one end over the head of the musician and the other over the head of the manager, eight or ten feet apart.

We met with much opposition from the church members, and from skeptics generally, and, I am sorry to say, from some professed Spiritualists, who are not yet in a condition to understand this phenomena, and from that reason, from their standpoint of cause, the whole thing is a fraud.

Anonymous letters were written, and threats were fully made. Some proposed to gain access to the circles by making any promises of good behavior required, and when in to make trouble, and, as they called it, exposure of the fraud. One or two got in and violated the rules of the circle, but accomplished nothing, only to demonstrate the fact that they were unable to comprehend spirit phenomena.

But, notwithstanding all this, these seances have done good; they have started inquiry and investigation, which are ever the beginning of progress. There are private circles being held in different parts of the city almost every night, conducted by local mediums, who are meeting with success and doing great good for the cause.

In conclusion I will say that I regard Mrs. Aber as a grand medium and a noble woman, whose whole heart is in the work of demonstrating the beauties and truths of Spiritualism and the continuity of human life.

Wichita, Kan.

Spirit Message Department

OUR FREE CIRCLE.

Every Tuesday Afternoon.

At Douglas Hall, corner Walnut and Sixth Streets. Doors open at 2:30. Seance begins at 3:30. No one admitted after services have begun. Questions to be answered from the room will be received upon these conditions: 1. They must be germane to Spiritualism. 2. Must contain one enquiry only. 3. All personalities must be avoided. 4. The name of the questioner must be attached. Mrs. A. E. Kirby, Medium. Mrs. J. Clegg Wright, Chairman.

In justice to both the spirits and mediums we would be pleased to have our friends verify such messages as they may happen to recognize in these columns. All communications concerning this department and questions from abroad must be addressed to C. C. STOWELL, Room 7, 206 Race Street, Cincinnati, O.

REPORT OF SEANCE.

Tuesday Afternoon, April 25, 1893.

PROLOGUE.

As the bright shining angels from the home of the spirit draw close unto you, endeavoring to help you to realize more fully the great joy and happiness of their spiritual existence, they would teach you bright and beautiful lessons of that life which awaits you. They would also have you learn well the lessons of life on the earth plane, they draw close to you this afternoon, hoping that you may more fully realize their nearness than ever before, and that they may take away from some the doubts which seem to trouble them, and instead shed into their lives brighter sunlight. But as through all nature we find clouds and sunshine—each necessary for the growth of that which is beautiful, not only necessary to soften and moisten the ground as the rain of this day, but necessary that the seed may burst open and the beautiful flowers may spring into existence—so the clouds and trials of this life are to you as the rains that water the earth. They bring out that which is within you. They prove to you the power of your own spirit from circumstances which come to you through earth life, for at times you doubt the love of the father or the love of those who have passed on. Friends, did you ever think that had all things been beautiful, with no clouds nor shadows, you would have stood still? It is only through the trials that you are tested, just as though the fire had refined you. Each experience brings you out more bright and beautiful spiritually. Each experience to you is a lesson, and every lesson learned is something gained, either on the earth plane or in the realms beyond, and so I come to encourage you. I would say rejoice and be glad that there has been clouds in your life; rejoice that through these many trials you have been brought out into higher thoughts, and remember, whatever may come, the love which has bound you together as families here, still binds you together there.

QUESTIONS AND ANSWERS.

Ques.—[By E. L. Xenia, O.] Why do spirits admonish even those of their friends, to take the best care of their health, who, enfeebled in body and mind by the weight of many years, are no longer able to benefit themselves nor any one else? Would their progression not be greater in spirit life?

Ans.—Chairman and friends, as we view you from the spirit side of life, understanding the many conditions which surround you far better than you do yourselves, and knowing that care is needed, whether in youth or old age, we feel it a duty to admonish you to take great care of the house wherein you dwell. Although the structure may be old and weakened by the wear and tear of earth life, and although many of the faculties may be so weak that you can scarcely be able to do that which seems necessary, we would say care for this body as well as you possibly can, and bring forth all of your will power to invigorate it for the strength of will can and does overcome many weaknesses. We understand why this brother has asked this question. We see that he is not always placed in conditions in earth life, which seem to him to be the most pleasant, and while he reaches out in spirit to try to help those who are near and dear to him, he feels that he is unable to do so through the weaknesses of his physical body, yet it is far better for this brother to live on and on until this body is entirely worn out, until it has become so old and decrepit that the spirit can no longer reside therein, for each day and hour doth this spirit fulfill some form of duty. Remember, it is not the body that is the ego, but it is the spirit. You are spirits. This is only the house that you live in, and the spirit may be bright and beautiful, although the house may be old. While I look down into this brother's soul, I see budding there bright buds which will never bloom upon the earth plane, but which will bloom in spirit instead. I see new buds putting forth spiritually. He is trying to learn more and more even while upon the earth plane, and he rejoices at much that pertains to the spiritual, and clasps hands with the many loved ones that have passed to the spirit realm, and it will only be a few short months more that this spirit will be encased in this poor body that feels so weary at times. But still if you should ask this brother, "How do you feel spiritually?" he would say, "I do not grow old spiritually. I seem to grow stronger spiritually as my body weakens and I see bright beckoning hands of beautiful youths looking down and waiting for my spirit to be freed." Thus I would say to my brother, be patient and in a little while you will join those who have preceded you, and then will begin the joy of your life on the spirit shore. Then you will return to sing a soft glad song unto those who remain. Do not weary, for the way is so short now that you should be extremely glad to know that you have knowledge which will carry you high on the spirit side of life.

Ques.—[By W. J. H. Buffalo, N. Y.] Name the general effects upon the decarnated spirit of the use of stimulants, tobacco, liquor, opium, and other narcotics.

Ans.—Whatever you partake of in this life and become a slave to, is that which will be the hardest from which to free your spirit in the beyond. Every day I see spirits freed from the body entering into the spirit world; and I also see the longings for that which they can not have. Whilst each one of us on this side of life can have all of that which is of benefit to us, yet we can not partake of that which is disastrous to us spiritually. You ask me what is the injury to that spirit, and I will tell you that these appetites hold this spirit down to the earth, for they will come again and again and attach themselves to some other spirit that uses these stimulants that their appetites may be satisfied. Not long ago there was a spirit freed from earth life whilst under the influence of liquor, and upon waking from the stupor which surrounded him, almost the first question asked was, "Can I have whiskey?" The attending spirit said, "No, you can not have whiskey." The spirit waited a while, realizing the impossibility of gaining that which he desired, returned to the earth plane, found a sensitive, and through that sensitive is to day gratifying the appetite of liquor, and driving this sensitive down into the depths. My dear friends, you must not partake of liquor, for if any of you do, or use tobacco or morphine, remember it will be a long time before you can give up or overcome the appetite for these stimulants. I find many things which may seem very strange to you. Many of you have been taught to believe that as soon as the spirit is freed from the body, it is purified. This is not the case. You pass out of this room into another room, and you are the same person. A spirit passing out of the material body into the spirit realm is the same spirit that it was whilst upon the earth plane, having the same desires, loving and rejoicing in the same that pleased it whilst upon the earth plane. So you

will at times find a spirit who desires to overcome these habits, and it will possibly be a very hard struggle—as hard a struggle as it would have been upon the earth plane—but on the spirit side of life there are no temptations, the same as upon the earth plane; and whilst this spirit is struggling over conditions which seem hard to overcome, there are many good and true spirits who will help him up and out of these conditions. So, friends, if you desire to enter the spirit world, free to enjoy all its blessings, I would advise you to give up all habits which stifle the intellect or dull the sight, or which rob you of your reasoning power, because the man who can not see the injury that he is doing to himself by using stimulants is blind as though he had no eyes to see. The man that can not feel the effects of liquor upon the mind is dull indeed, for no man that partakes of liquor can be very highly intellectual, for all of those powers are dulled, even turning from those he loves, and instead of loving and kind, often being a brute. Can you therefore expect to live in that state here and pass to the spirit side of life, and there in the twinkling of an eye become perfect? Hardly. So if you would have a perfect inheritance; and enjoy it, be pure here. Cast afar from you all that stains your spirit. Cast aside liquor, tobacco, and morphine, or anything that dulls the intellect, and endeavor to enter the spirit realm, high in spiritual development. Then you will go on and on, not having to return to earth to gratify unnatural appetites, but enjoy all of that which is spiritual. You will enjoy the fruits, the flowers, and the beautiful landscapes over there. You will then learn the higher truths, for you will see with clearer eye, you will understand all things better. Therefore, be pure, for, friends, whatever you do to destroy the body, leaves a mark upon the spirit.

Ques.—[By A. J., Port William, O.] In cases of suspended animation or of accident, when a person becomes unconscious and remains so for days, why is it upon return of consciousness that the mind, soul, or spirit has no remembrance of anything that has transpired? As Spiritualists believe that the mind or soul can act independently of the body, should not the spirit have just as much knowledge of surrounding circumstances, while the body is unconscious as when in the normal state?

Ans.—It should be noted at once that there is a difference between natural suspended animation and unconsciousness caused by accident. In the first instance the spirit's remembrance of transpiring events will depend upon its own advancement as a spiritual being. Sleep is a form of suspended animation, and releases the spirit to the extent that it is unfolded in spirituality and enabled to cognize its spiritual surroundings, which include the spiritual counterparts of material things and mortals as well. Dreams are the remembrances of this temporary release, if the brain is not too dense or uncultured to receive impressions as the released spirit cognizes them. Mediumship, not only makes these impressions very clear and vivid, but aids in their remembrance. Trance, somnambulism, and catalepsy are modes of sleep, sometimes natural and sometimes induced by spirits for purposes well known to Spiritualists. Unconsciousness produced by accidents temporarily deadens the brain and prevents impressions from being received, or felt when made, especially when the brain itself is the subject of the accident. Unconsciousness caused by loss of blood temporarily robs the brain of its supply and consequently its thinking powers. The answer to the second question is involved in the first. Much more could be said on the subject, but we would have to go into a long scientific dissertation. For this you have such mediums as Dr. J. R. Buchanan and Prof. J. Clegg Wright as the mouthpieces of the spirit world. Read their essays or listen to their lectures.

SPIRIT MESSAGES.

B. Howard Rowell.

Chairman and friends: I am glad to be enabled to speak here this afternoon. The beautiful strains of music have filled my soul with joy, and although a stranger to each one of you, yet I will voice a few words from our realms that you may feel and know that not only those who are near and dear to you, but all on this side who have been liberal in thought whilst upon the earth plane can not help but feel an interest in the work that is going on in this city and through the Free Circle. I lived in the East. I have many loved ones there and have endeavored to manifest to them, and I know that they do appreciate these manifestations, for I know my mother loves to hear from her boy, and I know that all of those who are near and dear to me by the tie of nature or kinship still love me, and I feel that the great influence, that great love-wave that is sent out from the All-father is growing stronger and stronger throughout the world. Men are realizing their near kinship one to another, and although I have not been very long on the spirit side of life, yet I have learned some beautiful lessons, and there is such grand and beautiful music that flows around and about us throughout the spirit world that even the air is filled with it. If your spiritual ears were open you would be charmed by it. But I will now stop to send a love message to the dear ones in Boston. I want them to know that B. Howard Rowell is here and that he is happy and satisfied.

Byron Tully.

I assure you, friends, it is a pleasure for me to come here, and the reason that I am here is because there is one that I love as my own life who has requested that we make ourselves known. There has been an attraction to this place on the part of certain friends who are with me, and I want the loved one of my life who has reached out in her loneliness and sadness to us in the spirit to ever feel that we are with her, watching and waiting and doing all we can to make her last days her best days. We have seen the mother and the wife filled with darkness and sadness, and she has been longing for some light to come to her. She has been anxious that some kind spirit would give her some consolation and knowledge. My loved one in earth life sees this paper, and it brings to her a light as well as truth, and I want her to feel the beauties of the new world as we experienced them. We are trying to throw some light in her pathway that she may realize that there is a nearness of spirit as well as the guardianship of angel loved ones. One, who a few months ago has passed to spirit life, is with me, and he whom I loved as I did her who is in earth life, sends a greeting this hour, and I want her to feel that the one who went away quite a while ago is as a watching spirit, is as a staff, and is reaching out to bring happiness, joy, and comfort in the hour of sadness, of affliction in her declining years. Tell her for me that we wait on the golden strand of the new life, and we will reach out and welcome her into the beautiful haven of immortal rest. I want my mother to be carefully guarded, and we will sustain and help her all we can, but she must do something for herself. I also wish to thank the guides for allowing me to speak here this afternoon. My name is Byron Tully, of Hannibal, Mo.

John H. Maxwell.

Chairman and friends: I desire to send a love message to my loved ones in Marshall, Texas. I want them to know that John H. Maxwell was here this afternoon, and that he is well satisfied with the conditions which surround him on the spirit side of life. Yes, I have a home and I have loved ones to care for me, not as they care for you here upon the earth plane, but through their kind thoughts we receive happiness,

How strange that will seem to you. I have overcome many things since I passed from the earth plane. Do I love all that is beautiful to-day as I did in the long ago? This message will be understood.

Cecilia B. Whitten.

I desire to send a love message to dear ones in Pittsburg, Pa. Oh, how happy I am to-day, for I see the light shining brightly over their way and feel satisfied that they will have a proof of the truth. I impressed them to attend the seance, and although they did not understand all that transpired there, yet if they will only go again all will be well. This is sent to my mother and brother.

Reuben H. Jackson.

Desires to send love to his wife Julia. I have the child with me. I am contented. Satisfied with that which you have done. All things will come out right for you. Remember that I know and see all. I send you my spirit love.

Charles Ruder.

I feel very happy to-day that I can come and send a message to my dear wife and children. I am glad they are going to build such a nice house, and know they will enjoy it. I am thankful that Emma is progressing so well; she will get a fine development. It is a source of great comfort to me to know that my children have been so kind to their mother, although they do not believe as she does. They will in time. They will receive through Emma no doubted proofs of Spiritualism. Please send my love to my dear wife Helena and to my children Emma, Amelia, Rose, Lena, Ernst, and Otto. They are in Hamilton, Ohio. Charles Ainsworth sends love to Emma.

Dr. Crider.

I am a strong spirit, and desire to communicate to my dear friend and medium, Mrs. Annette Kreckler, of Dayton, O. I am accompanied by loved friends—Annette DeArmo, sister Lizzie, Dr. David C. Krumler, and other bright, guardian spirits. We are all at the home circles, and see a decided improvement in the conditions. We are well pleased with the interest Charlie has taken in the work, and are very certain he will not have cause to regret it. Follow the instructions the guides have given you, and you will be amply rewarded.

Carl Egner.

Now comes a little boy who gives me the name of Carl Egner. He wants to send love to his parents who live at Terrace Park, O.

Frank Davis.

This spirit comes to a gentleman in the audience. He tells me "John Morris wants to know how you enjoyed your trip to Florida." Medium asks: "Is he a relative of yours?" A nephew. Medium: "Was he a musician?" No, but I am. Medium: "This accounts for the music that I hear in connection with this spirit."

James R. Humphrey.

I am glad to be here this afternoon. I want everybody to know that I am satisfied. I want them to know that I earned a happy inheritance on the spirit side of life, although some thought that I did not know what I was doing. Men who think they know it all are the ones who need to learn the lessons. Tell Nathan I am glad he has had just a little peep into the reality of spirit life, and that the manifestations that have come to him will grow stronger and stronger until he will have to acknowledge them. Tell Helen she need not fear that that which comes to her is not for her own good. I am from Troy, O.

Louella Latta.

She says, "I want my mamma to know that I was here this afternoon. I want her to know that I am well contented and happy, and all of us send love to you. I passed out in Ludlow, Ky."

Willie and Georgie Greenwood.

My friends and chairman, Willie and I desire to send a communication to our papa and mama, as we see mama is so anxious to come and not understanding why she can not come and do as she desires. Oh, how often we enter into the home life, and how often we try to communicate at home. I want my papa and mama to know that Willie and Georgie stand close beside them all the time. They desire this message to be sent to Weldon, Ill. They say they are grown up men in the spirit world.

Sarah Elkhart.

The next spirit that comes to me is a lady who seems to have passed out by fire. She does not tell this, but I feel the condition. She says "I desire to send my love to the many who know and love me upon the earth plane. It seemed terrible to you I know, but the suffering was not as great to me as you suppose. I am free to-day and happy on the spirit side of life. I have endeavored to impress upon your minds to investigate and learn of Spiritualism." This spirit sends this message to Elizabeth and Mary and Frank who are her sisters and brother, and she says her name is Sarah Elkhart, of Cleveland, Ohio.

Henry H. Patterson.

The next spirit that comes to me calls himself Henry H. Patterson of Columbus, Ohio. I passed to spirit world many years ago, and I have come here this afternoon to send a message to my son who is W. H. Patterson. I want him to know that his father is with him, and that which seems to trouble him to-day will pass over better than he thinks it will, and had it not been for the few experiences he has had during the last few years of his life, he would never have turned his attention to anything pertaining to the spirit world, and I, his father, desire him to know that I am helping him all these years. Tell him that Jane and Nancy are with me and Louisa is all right and he will hear from her before long.

Col. George B. Hunt.

Chairman: Well this is strange indeed, but I hear a soft voice calling, and I answer back and say I am here. Across the jasper sea I come again, my loved one, to thee, and remember Helen, child, that although father left you in the long ago and you felt so lonely as you reached out your tiny hands and called again and again, yet father was never far off and with the angel mother who delivered up her life that you might live, we live just over the way together. Ah, what a beautiful thought is this, and how glad I am that through the earnest desire of my child I am enabled to present myself here to-day. Say that Col. George B. Hunt sends his love to his child in Whitewater, Kansas, and desires her to rest easy, and know that all is well with the dear ones, and they rejoice because she has learned the true way.

Harriet Clawson.

A lady comes now and says: "I would send a message to my dear ones, and tell them, although my death seemed sudden and the shock was hard for them to bear, yet it is 'Well With My Soul.' I was a Church-woman, and that was my favorite hymn. I would have them understand that it is well with my soul and that my love flows on in endless stream as the days go by in the spiritual home. I am from Ravens, O."

Maudie Isley.

My dear mamma wants me to come this way, so she will know it is her little Maudie. I came and talked to her in a circle, she thought I talked like a very little baby. But I am growing big. I love my dear mamma and papa and want to say so many things to them. I go with papa on the cars and shall keep him from harm if I can. I have a little brother, too; my mamma has to whip him sometimes, he is so naughty. My name is Maudie Isley. I send a kiss to mamma and papa, they live in Andrews, Ind.

VERIFICATIONS.

(To the Editor of the LIGHT OF TRUTH.)

I recognize a spirit message, printed in the edition of the 8th of April, last month, from Isaac Vedder, my uncle and mother's brother. Oh, how pleased we were to hear from uncle Isaac Vedder, who passed to the spirit side of life many years ago. I want you to say, that Isaac Vedder was here from New York State, and that my brother Albert is with me, and sends his love to me in Arena, Wis. I and my eldest son Edwin are all the relatives here. ALBERT BOYER, Sr. Arena, Wis., April 29, 1893.

(To the Editor of the LIGHT OF TRUTH.)

I got a letter from Capt. S. E. Mays, of Peru, Fla., who says he can verify the message that appeared some time ago in reference to Maj. Robert Wheat, of the C. S. A., and as he read the account in one of the papers I sent him, it is likely, he may look to me to make the acknowledgment, which I cheerfully do, even at this late date. Yours Fraternally, M. I. TOMPKINS.

Jolly, Clay County, Texas.

[The writer also asks if any of his spirit friends are present, and if so, to beg them to communicate. This question is asked by many, and to all we must say that we have no control over these matters in any way whatever. The medium is held by forces on the other side, and as they rule, the spirits present are permitted to take control. It is not a matter of favoritism, but of conditions or law.]

(To the Editor of the LIGHT OF TRUTH.)

The message given by Mary E. Kail [not Keil] in your issue of April 5th, I recognize as an old friend and poetess. She wrote words for music, both sacred and secular. Her home was Leesville, O., but she spent a number of years in Washington engaged in one of the departments of the government. During Cleveland's first term she was dismissed for writing Republican campaign songs. The message from John Doyle, of Jacksonville, Fla., which was in one of your issues a few weeks ago, I found to be true, as I was in Jacksonville at the time I took the trouble to verify it. I was not personally acquainted with the person, but it was an easy matter to find many who were, and they all testified to the truthfulness of the message. F. M. DAVIS. Cincinnati, O.

A Regular Opposes the Monopoly Bill.

(To the Editor of the LIGHT OF TRUTH.)

I saw one or two paragraphs in the last issue of your paper in relation to some laws contemplated at Columbus. As near as I am able to ascertain the alopathy portion of the profession claim that the law is for the protection of the afflicted. I should like to make a few suggestions. First, our modern doctors must learn how to remove the cause of suffering instead of striving to palliate by treating the symptoms. I have practiced my profession nearly fifty years, and I never was guilty of treating symptoms, and calling them diseases. When the causes of the symptoms are removed the patient soon recovers. The law they contemplate would be a failure more ways than one. It would be unconstitutional and could not be enforced. The afflicted need protection from quack-men, who claim to heal the sick and have not the ability to do so. If the legislature would pass a law prohibiting the indiscriminate use of the following poisonous drugs they would confer a great blessing upon humanity, viz: Calomel, quinine, opium, morphia, chloral, cocaine, digitalis, aconite, arsenic, belladonna, iodine, and tincture of iron. All the above are death-dealing drugs and ought not to be of the used, internally or externally. I am satisfied that one-half the deaths are caused by the use of the above drugs in the hands of inexperienced quacks, who have never learned the effects these drugs produce.

Again, if they would pass a law prohibiting the writing of prescriptions in Latin and abbreviating they would confer another great benefit upon humanity, as hundreds of men and women and children lose their lives by prescriptions written in Latin. It is alarming how many mistakes are made by drug-clerks, and a great many by doctors. I never use any of the above drugs in my practice; never write a prescription in Latin; and I have had cases off the hands of the very best physicians in the United States.

The above suggestions, if embodied into laws, would protect the people from quackery and save hundreds of lives every year. I have known mediums who have never studied medicine take patients off the hands of some of the best men in the practice of homeopathy and alopathy that these schools could not reach and cure. But I will not take up any more space, although I might open the eyes of your readers very much wider by telling just what I know. Yours, I. D. SEELY, M. D. Franklin, O.

STRAY THOUGHTS.

A stubborn boy, like a nail, can not be coaxed; therefore he must be driven.

The meal unshared is food unblest,
Thou hoard'st in vain what love should spend;
Self ease is pain, thy only rest
Is labor for a noble end.

—Whittier.

A thing becomes "unlawful" as soon as it offends others, though it be a truth.

NO CHILDREN WANTED.

There was a model man,
And he went a model mile
To see a model house
Built in a model style,
He saw the model house,
But came away again,
For his family wasn't built
Upon the model plan.

—New York Herald.

Those who wish to have the golden opinion of others must be good in heart—not merely in sentiment or belief. The world may judge by appearances, but not without mental reservation. The true inwardness of things is kept for the heart alone to express; and though silent, it is more potent than the wind in disturbing the soul's peace.

The Behring Sea case is not yet settled and promises not to be in this century. The whole question hangs on the right or non-right of the United States to claim the open sea as territorial waters. It appears that Russia held it by the right of might, and Great Britain is reluctant to have Uncle Sam inherit the same evil. The protecting of the fur-seal is not admitted by John Bull as irrelevant to the main subject; this only to come in after the first has been decided. In the mean time the seals may be exterminated, and smaller issues, as claims for damages on both sides, will keep the commission from becoming worn-out with waiting for the "clouds to roll by."

THE WOMEN'S CLUB.

Conducted by EMMA R. TUTTLE.

SEE WHO IS TO COME.
A woman—in so far as she beholds
Her one beloved's face.
A mother—with a great heart that enfolds
The children of the race.
A body, free and strong, with that high beauty
That comes of perfect use, is built thereof,
And mind where reason reigns over duty,
And justice reigns with love.
A self-poised, royal soul, brave, wise, and tender,
No longer blind and dumb
A human being of yet unknown splendor,
Is she who is to come!
—Charlotte Perkins Stetson.

We cordially invite contributions suitable for this department, and assure you they will receive prompt attention. Do not wait till you have something great to say; whatever is of daily interest and moment to you, will be to the members of our Club. Consider yourself one, expected to do your part in entertaining the others. Please write on one side of the paper, and address all matter for publication to Emma Rood Tuttle, Berlin Heights, Ohio.

Written for the LIGHT OF TRUTH.

Baby Bumped His Head.

B. D. SHAW.

'What is the matter, Sue, pray tell—
And why this noise to make one deaf?
How now, has baby come to grief?
And is that grief too great to quell?'
"Why, John, while running on the floor
His feet got tangled in my thread,
So baby fell and bumped his head,
Real hard against the oven door."
And I, the old man writing this,
Who heard the little toddler cry,
Heard, too, the question and reply,
And trust these lines are not amiss.
Thought I, 'tis thus with larger folks:
Our lives are full of bumps and tears,
New snares are set for older years,
Vile ivy clings to aged oaks.
Far back the day I scarce recall,
When 'gainst the oven door I fell,
But though from tucks my head did swell,
I've tumbled worse since I waxed tall!
My mother's hand was then a balm,
How great its charm, its touch how smooth,
As stroke by stroke that hand would soothe
The while my little heart grew calm.
The hand that long since smoothed my brow,
And helped my infant form to walk,
The lips that coaxed my lips to talk,
Return to help and comfort now.
Though stars see not my home nor land,
Through the dark night and angry storm
Those old, white hairs and this bowed form
Are stroked by mother's saintly hand.
When watchful, worn with anxious care,
And all the world save me doth sleep,
A whisper bids me not to weep,
And then I know whose lips are there!
Although emerging from a cloud
Sometimes I see her heavenly shape,
Though once we wore the funeral crape,
And at her tomb our heads were bowed.

MRS. MARTIN ENTERTAINS THE CLUB.

Amusing and Encouraging Experiences.

DEAR LADIES:—Since you have kindly followed me through some of the woes besetting the suffrage cause here, I will test your patience with later developments.

On April 15th an election was held to fill two vacancies on the Board of Education. We women, who were denied the right to vote a year ago and also last fall, determined to try our luck again. And not only that, but to run two of our own sex for the positions. We did not expect to elect our candidates, but we wished to show our interest in the matter, do our duty, and stand by our guns. Both candidates were prominent women. One had been County Superintendent of Schools for ten or fifteen years, the other was State President of the Women's Relief Corps. One of them was at the polls all day supported by other ladies, and the other was there half the day. On former occasions very little interest was manifested in such elections, and not over 300 or 400 votes were polled. This time, however, 936 were cast, and of which 293 were for one lady, and 273 for the other, but neither one was successful. Women cast 125 votes, which number was a gain of just 100 since we tried to vote last spring. This, if you recollect, is the third attempt we have made. Some of the judges were the same who treated us so shabbily and dishonestly before. They looked as brave as lambs, being conscious that the former circumstances were yet fresh in our minds. And being compelled to accept our votes, these gentlemen dined very freely all day on—*crow*.

Please pardon this bit of slang as it is the only error I have indulged in to express my jubilant feelings. I have worked in their cause with what feeble force I had for nearly thirty years, and feel that even this small victory is encouraging. I realized when I dropped my ticket in the box that for one brief moment I was almost the political equal of the colored man. That while I could only vote on one subject, yet that expression of my opinion counted one.

For several years, and as far back as '74-'75, I went out alone and circulated a suffrage petition. Few, indeed, were prepared for the subject, and when, by the utmost perseverance, I obtained eighteen or twenty signatures, I felt proud of my success. It took some moral courage at that time to meet the insane arguments and dreadful intolerance encountered. But the world moves, and to prove it I will relate an incident which occurred about twenty years ago, or perhaps a little later.

The superintendent of our public schools invited some of our ladies and gentlemen to lecture once every week or two in the high school room. When he came to me I told him I did not feel competent, but thanked him for the courtesy. Later on, however, there was a public call for me through the local press, and I accepted. My subject was mentioned a few days before its delivery, and that killed my chance of being heard in the high school room. One of the directors, who considered himself the pivot on which the world turned, refused point blank to give me the use of the building, and rather than raise a commotion my friends obtained the opera house. The building was packed, and my lecture, "Woman, Man's Companion and Equal," was very favorably received. With a slight addition it is contained in the book, "Our Uncle and Aunt," advertised and for sale by the editor of the LIGHT OF TRUTH.

Now, the gentleman who (figuratively) used to snort and dig up the earth at the mere thought of equal suffrage, walked meekly down to the polls last week with his daughter and they both voted.

Narrow-minded, unjust, and supremely selfish, some years ago, this gentleman is opening his eyes to the daylight. He will undoubtedly fight every step we try to gain, but when gained he will gallantly usurp the benefits for himself and family. I understand that he and his daughter both voted against our women candidates, and this small persecution was probably the secret of his conversion. But his object is of small consequence so long as he strengthens our cause in his efforts to carry his point.

All the teachers in our public schools are women, excepting two. Why, then, should not some of the Board of Education be women? Who could feel more interest in the teachers and children than women and mothers?

Let us hope that a brighter era is dawning for women; that in receiving her tardy justice she may give to man the respect, aid, and sympathy which have heretofore been impossible, but which would beautify and bless the lives of each.

AMARALA MARTIN.

Written for the LIGHT OF TRUTH.

"SHE WHO IS TO COME."

D. G. C.

From the above sign that swings at your door I am tempted to ask admittance into your Club, that I may tell my sisters of the signs of encouragement I meet along life's highway.

As I look over the field of humanity and its manifold tendencies I seem to see them caring less and less for theology and more and more for humanity, drifting less and less into Churches, and more and more into hospitals and homes for the friendless; working, watching, and waiting less and less upon the myths of the ages, and more and more for the development of the love element in behalf of true manhood and womanhood now. And right here comes the woman, with her pure spirit and strong love nature, to lead humanity to nobler conceptions of earth duties. She it is who is clearing the way for a new dispensation. It is through her, always, that the angel world has come, from the dawn of civilization down to the time when the tiny rays were first heard through the Fox sisters. All the purest, highest moral, i. e., spiritual progress, is led by woman singing, "Where our van is camped to day the rear shall rest to-morrow." It is her loving hand that is first at the cradle of high aspirations and last at the grave of buried hopes, at all times beckoning the comforter to come. On the other hand, all the grandest material—earthly—discoveries and inventions are in the hands of man. Thus man lifts matter, and woman clasps the hand of man and draws all things up into the realm of spirit.

Now, then, my dear sisters, when sorrow and darkness enfold you as a garment, let your soul call a halt in its work and dwell for a period upon the relations you thus sustain toward humanity, and you will arise from such contemplations with renewed courage and stronger love and devotion for the work set before you by the angel world, remembering truly that what you win here you will wear on some fairer shore. Then, at all times be cheerful, hopeful, helpful.

Written for the LIGHT OF TRUTH.

ONE VOICE FOR CRINOLINE.

L. VICTORIA PARKER.

Can you tell me why women are seemingly so afraid of hoop-skirts? We all know that they will cater in a general way to fashion, viz., by wearing the very full skirts from seven to nine yards around the bottom. Should one of us take up such a skirt to weigh it we should wonder how a woman could wear the weight without a backache. If women are to wear such heavy skirts, why not wear the crinoline as in days of yore? I am sure that it is much better than trying to walk with such a heavy parcel to push first with one foot then the other. Stop an instant and think how a woman looks propelling herself with all sails set and a stiff breeze either before or aft of her. Is it any wonder we need so many doctors for diseases of women? Bertha J. French says: "The style of dress should be chosen that allows comfort, convenience, health, modesty, and beauty. Hoops are antepodal with all these." Allow me to differ. I claim a woman is more healthy when there is something like an old-fashioned hoop-skirt to prevent the skirts wrapping around the legs. Comfort and convenience are both done away with, and as to health, can many women be healthy and wear the heavy skirts that measure from seven to nine yards around the bottom? The prevailing style of dress is surely unhealthy, for many, yes, the majority, are wearing uniform suits, not any undershirt, and the present style of dress-skirt with a thin lining, claiming it is healthy. But how healthy? The uniform suit can not be heavy weight, not even as heavy as men's wear, and they defy nature's laws by going out in severely cold weather with only this to protect the person. If they wore small hoop-skirts they would be obliged to wear heavier underwear or a skirt.

Is the prevailing style modest? No. For a woman never steps but her entire figure is exposed to the rude gaze of loafers and those who delight to ridicule women. Yes, and many women are sensible enough to see and understand this. As to beauty, there is nothing under the sun more beautiful than a perfectly formed woman, consequently let us say: Woman, wear hoop-skirts; gain better health, more comfort, more modesty, and beauty.

Written for the LIGHT OF TRUTH.

What I Thought About Christmas.

CARRIE M. SMITH.

No matter how the individual may celebrate Christmas, the fact remains that the day is based on the ideas of Christianity. Protestantism, whose forces are moving forward, and Romanism, whose tendency is backward, unite to celebrate the birth of a redeemer.

Fashion, gluttony, wine-bibbing, and ostentatious gift-making have their place in it along with the peace principle, love and devotion; but of all these ideas the one that a savior was given to earth on that day, rises heavenward and spreads earthward, vibrating predominant above all others.

Spiritualists are variously estimated as numbering between five and eleven millions here in the United States! What would be the psychological effect, I ask you Spiritualists, should five million people suddenly withdraw from supporting Sunday-schools and celebrating all Church holidays and direct their energies to establishing lyceums and celebrating, as natural gratitude prompts us all to do, the anniversary of Modern Spiritualism.

Were it all to be a dumb show and not one word spoken to interest outsiders, there would yet be such a psychic wave come forth from the five million brains and five million warmly pulsating hearts throbbing with gratitude to the spirit world as would set the whole earth to thinking.

No doubt, Brother Suddick, that our minds were working simultaneously together. Sickness has prevented my responding sooner to your kind words of encouragement, which were prized indeed, for I am but a tyro in these stirring times when it requires many heads to give wise counsel.

Dear, good Aunt Logue, what think you; would not those same ministering spirits who visit earth Christmas tide because forsooth the Church children open their hearts to heavenly influences on that day, come in re-doubled force and with songs of gladness on their lips, such as the old song at Bethlehem could not equal on our own glorious spiritual anniversary did we all take our joy to our homes for celebration as well as to the public halls?

This is woman's work. Woman most emphatically rules the home; the mother nurtures her children and strengthens her husband's faith, because faith and enthusiasm are hers in abundance, and of her plenty does she give; so I move you, dear sisters, that we make of our spiritual anniversaries such a feast of love and joy, such a day of thanksgiving to the angel world and a benign father, such an outpouring of charity and fellowship to the spiritually poor and benighted that Christmas joys will sink into forgetfulness. This in my weak way I have tried to do; you know we all have our ideals and we all strive to fill them be the result ever so small.

W. F. Heath, my two little curly-headed girls, five and eight years of age respectively, lived up to their ideal, I am proud to say, but when grandma came the dear soul could not stand the break in those happy recollections, and so Santa Claus came at her bidding, in a small way, in spite of the notice which he received from my babies that they really would prefer that he should not come until New Year's Day. But, oh, what a joyous, never-to-be-forgotten day was our anniversary; the feast, the flow of kindly spirits, the choicest of the gifts all came then. Needless to say as time strings together more of these pleasant anniversaries they will form a chain of enduring memories which will, I trust and hope, help to give my darlings a firm foundation for a good, true spiritual womanhood.

MEDIUMS AND LECTURERS.

G. A. Folsen is ready to take lecture engagements. Address: Benetice, Neb.

Address: Willard J. Hall 200 Race street, care Light of Truth Co., Cincinnati, O.

Mrs. A. H. Luther may be addressed during May at 417 K St., N. W., Washington, D. C.

Sara C. Scoville may be addressed for lecture and tests at 1200 McGee Street, Kansas City, Mo.

Mrs. Adeline M. Glading will lecture during the month of May in Anderson, Ind., every Sunday.

J. W. Dennis, of 120 Thirteenth Street Buffalo, N. Y., will attend calls to lecture or attend funerals.

Mrs. Elizabeth Stranger, inspirational lecturer and test medium. Permanent address, 17 Pine Street, Muskegon, Mich.

Will C. Hodge would be pleased to make lecture engagements. Address 315 West Van Buren Street, Chicago, Ill.

Abbie F. Watkins desires engagements to lecture, especially on Roman Catholicism. Her address is Greentown, O.

F. Gordon White, trance, test, and platform medium, may be addressed for engagements. Permanent location, 26 Bishop's Court, Flat C, Chicago.

Mrs. Hattie C. Mason, speaker and test medium, may be engaged for the Fall of 1905 and season of 1906. Address 30 West Concord St., Boston, Mass.

Societies wishing the services of A. E. Tisdale for November and December, 1905, and for February, March, and May, 1906, may address him at 517 Bank street, New London, Conn.

Edgar W. Emerson has the following engagements during May: Providence, R. I., May 27th; Worcester, Mass., May 12th; Fitchburg, Mass., May 14th; New Bedford, Mass., May 21st and 24th.

L. M. Lydy will answer calls to lecture on biblical and ethical Spiritualism, and attend funerals anywhere within a radius of forty miles from his home. Address, Delaware, Ohio.

Mrs. A. E. Kibby, trance speaker and platform test medium, will answer calls for above named purposes in neighboring towns and cities. Address 130 Locust Street, Mt. Auburn, Cincinnati, O.

E. W. Sprague, trance and inspirational speaker, and test medium, will answer calls to speak for societies, and camp meetings, will also attend funerals. Address 447 Warren Street, Jamestown, N. Y.

D. M. King will be able to fill a few Sunday engagements through May and June; also two or three Sundays for camp work in July and August. Will attend calls for funerals at all times. Address Mantua Station, O.

Mrs. Sophronia E. Warner-Bishop, who has been in the lecture field thirty-nine years, desires to receive calls to lecture for the remaining time of 1905; and for the entire lecture season of 1906. Address box 774, Traverse City, Mich.

Mrs. A. E. Sheets, inspirational speaker will answer calls for engagements, or attend funerals any time after the middle of May. She is now ready to arrange with societies for summer work. Address P. O. Box 233, Grand Ledge, Mich.

G. H. Brooks resumes his place as Chairman of Haslett Park Camp, Mich., the coming Summer. His permanent address is 141 North Liberty Street, Elgin, Ill., but while in Topeka it is 527 Topeka Avenue. He will attend funerals or weddings.

Mrs. Nellie S. Baade can be addressed for engagements for 1905. Would also be glad to make engagements for any spiritual society within one hundred miles of Detroit for lectures through the week. Will also attend funerals. Address Nellie S. Baade, 411 Thirteenth Street, Detroit, Mich.

The well-known trance and business medium, Mrs. Maggie Stewart, will give readings by letter from lock of hair, full name, and age required. Price \$1.00 and two stamps. Address 264 East Main Street, Piqua, Ohio.

G. W. Kates and wife have changed their permanent address May 1st, to Manitou, Colo., where they will engage in a local business. During May Mrs. Kates will lecture in Dubuque, Iowa, and during June in Colorado Springs, Colo. They will accept occasional calls to lecture.

Will C. Hodge would be pleased to make lecture engagements for May and June, July and August will be devoted to the camp work of the Mississippi Valley Association. Would like to correspond with societies for Fall and Winter months. Address 315 West Van Buren Street, Chicago, Ill.

Mr. George Walrond, trance and inspirational speaker, Hamilton, Canada, is open to engage with spiritualistic associations and societies in the States or Canada. Spiritualists or inquirers visiting Hamilton may have board and accommodation at his residence, 108 Locke St., North. Public services every Sunday evening at Macabee's Hall at 7 o'clock.

Beware of Ointments for Catarrh that Contain Mercury.

As mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they do is ten-fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, O., by F. J. Cheney & Co. Testimonials free.

Sold by Druggists, 75c.

Look Out for Pneumonia.

No season is more dangerous than the present for acute attacks to throat and lungs of the worst kind. Dr. Hoxsie's Certain Croup Cure will relieve these dangerous attacks at once, and prevent pneumonia by promptly allaying all congestion. No opium. 50 cents. A. P. Hoxsie, Buffalo, N. Y., Manufacturer.

Baldness is either hereditary or caused by sickness, mental exhaustion, wearing tight-fitting hats, and over work and trouble. Hall's Keweenaw will prevent it.

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Contents: Portrait and life of author; her method of going under spirit influence; twelve lectures; communications from her missionary parents. Bound in cloth, 263 pages, price \$1.00, postage 10 cents.

Development of Mediumship by Terrestrial Magnetism.

also containing communications from Adoniram Judson. Price 30 cents. Remit by P. O. order or registered letter to C. C. STOWELL, Cincinnati, O.

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Materializing Medium,

264 E. Third St., Cincinnati.

Will hold circles Tuesday, Wednesday, Thursday and Friday afternoons at 2 o'clock. Every evening Monday and Saturday excepted, at 8 o'clock. Take Fifth street cars running east to Third and Lock.

No one admitted without recommendation or introduction from some well-known Spiritualist.

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Mrs. J. H. Stowell,

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Sittings daily for information and tests from 8 a. m. to 4 p. m.

Mrs. Josephine Ropp,

Trumpet and Test Medium,

534 Powers St., Cumminsville,

CINCINNATI.

Will hold circles on Mondays, Tuesdays, and Fridays at two and eight o'clock p. m., at 177 W. Fifth St. Flat 1, between Kace and Vine.

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This consists of a square with the alphabet circled in the center, the days and months on a perpendicular to the left, fractions and figures to the right, "yes" and "no" at the head and the words "right," "wrong," and "good-bye" at the feet. A moving transparent is manipulated to do the talking. Price 50 cents. For sale at this office.

QUEST THYSELF of Hemorrhoids by using DR. J. W. DeHOOG'S ELECTRIC OINTMENT.

It will cure internal, external and bleeding Piles in a remarkably short time. This Ointment is indeed a Marvel of Healing. Send 2-cent stamp for particulars and circular. Sample jar 25 cents. Agents Wanted. Address P. O. Box 107, Cincinnati, O.

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Send two 2-cent stamps, your name and age, and a lock of your hair, and I will send you a clairvoyant diagnosis of your disease free. Address J. C. BATDORF, M. D., President of the Magnetic Institute, GRAND RAPIDS, MICHIGAN.

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Consultation Free. Charges Moderate.

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Mrs. A. B. Severance, the world-renowned psychometer, has always been noted for her skill in diagnosing and prescribing for diseases, also in giving character readings, as well as past and future events, adaptations to those intending marriage, adaptation to business and business advice. But of late she has had a renewed development, which enables her to give greater tests in those directions than ever before. Send hair or handwriting. Full delineation \$1.00 and 2-cent stamps. Address: Mrs. A. B. SEVERANCE, 1300 Main Street, White Water, Wis. Walworth Co., Wis.

Spiritual Advance,

NEWS FROM CORRESPONDENTS, Continued.

LOCALS AND PERSONALS.

—Willard J. Hall will be addressed at this office for May and June.

—Dr. Geo. F. West will accept engagements to lecture, attend funerals, baptisms, etc. Address: L. J. Dale, N. Y.

—U. G. Hughes, of Bryan, O., writes that he has some spiritual papers which he will send any one free for the postage.

—Contributors are requested to write on one side of the paper only. It avoids delay in having the manuscript with- out for correction or returned for the same.

—Lagonda is the name of a new curative, manufactured by the Lagonda Chemical Company of Newport, Ky., of which Mr. M. J. Croley, of Covington, a new materializing medium, by the way, is the main stay. An advertisement in the near future will give further particulars.

—At the annual meeting of the Union Society on the 11th inst., the following officers were elected for the coming year: E. O. Hare, President; J. E. Connelly, Vice President; M. G. Youmans, Treasurer and Corresponding Secretary; H. A. Gnamayer, Secretary; M. G. Youmans, Mrs. C. W. Gnamayer, C. W. Murray.

—A materializing-circle for the benefit of the Hammett Mediums' Home will be given by Mr. D. S. Johnson on May 14th at 8 p. m. As but a limited number can be admitted the tickets are only to be obtained from one person—Mrs. Raymond, of 1201 Elm Street—whose generous nature has responded to the appeal of aiding a worthy institution.

—Mrs. C. D. Pruden writes that the North Star Camp Meeting will be held from June 1st to July 15th at Prospect Park, midway between St. Paul and Minneapolis. Knowing some of the talent engaged and interested in the welfare of this camp, we can recommend it to the public, and assure them that they will not be disappointed so far as the offerings made are concerned.

—Mrs. C. Wood, of Allegheny, Penn., writes that Mrs. Celia Hughes, of this city, is doing an excellent work there, and is highly respected as a lady and generous worker outside of her mediatic labors. Her trumpet seances are well attended. Mrs. Hughes, however, was expected to return home on the 11th, and will perhaps be ready to receive visitors by the time this paper gets around to all of our city subscribers.

—Rev. S. Weil, minister of the Jewish Reform Congregation of Bradford, Pa., has written and will soon publish a work entitled "The Religion of the Future, or Outlines of Spiritual Philosophy." Mr. Weil is a wide-awake reasoner on facts, and having seen some spiritual phenomena has found a basis for further investigation and research, resulting in the writing of a book on the subject. Like Rabbi Solomon Schindler, Mr. Weil is a popular preacher and talented writer among his people.

—If our speakers would notify us immediately after the close of each engagement, of their next, we could have their addresses changed accordingly. But few think of doing this until after their first Sunday's work in their new places. The first Sunday of this month, for example, falls on the 7th. Our issue of the 11th is closed on Monday evening the 8th, and all matter failing to reach us on that day is laid over for the next issue, the 14th. This gives it the appearance of tardiness on the part of the publishers, when it is really due to miscalculation on part of the writers. By notifying us as above suggested all this delay could be avoided.

—The Ladies' Aid of the Union Society met at G. A. R. Hall with Mrs. McCracken presiding. As there is no business during the summer it has been decided to hold test-seances instead, which promise to be very interesting, considering the talent offered. The society owes thanks to Mrs. Kibby, Mitchell, Wolf, Weeks, and Gnamayer for past services. Others might be mentioned with the above who will be there, but let us suffice as a temptation to come and see for yourself. Everyone may be assured of a happy time and of going away benefited, beside having the inward satisfaction of having been the means of doing her share in the good work of fostering a grand cause and aiding a noble society.—Gennie.

—Mrs. Cora L. V. Richmond's work in Chicago. Friends visiting Chicago during May and June will be glad to know that they can find Mrs. Richmond on Tuesdays and Thursdays from 1 to 5 p. m. at No. 40 Loomis Street. Mrs. Richmond's guides have consented to hold spiritual consultations at the above time and place for such as desire advice on spiritual unfoldment, mediumship, etc. No tests from personal friends. As Mrs. Richmond has been and is in constant receipt of letters and importunities asking for such advice she has decided to devote a regular time to that work. Letters on these subjects may be addressed as above. Mrs. Richmond's regular Sunday work for the First Society of Chicago will be as usual, Sunday morning and evening at 10:30 and 7:30, at Washington Hall, cor. Washington Boulevard and Ogden Avenue; also at the Band of Harmony Thursday evening, where Oujia takes charge of the meeting at No. 11 North Ada Street, Lodge Hall.

—"The Hymnal." This is a twenty-four page handy volume containing one hundred songs for congregational singing, especially devoted to spiritual services, funerals, and other occasions enjoining our cause. The same is compiled and published by H. A. Budington, of 93 Sherman Street, Springfield, Mass., but may be ordered from this office at \$8 per hundred; or ten cents each in small quantities; postage two cents each. The hymns are from J. G. Clark, Mattie E. Hull, H. A. Budington, W. F. Peck, Harriett Beecher Stowe, Samuel Woodworth, Phoebe Carey, and other popular hymn-writers. Some of the titles are: When the Mists have Cleared Away; Anniversary Song; Grove Meeting Hymn; The Angels are Near; Happy Greeting; Summerland; Sweet By-and-By; Rejoice and be Glad; Beautiful Beckoning Hands; Home, Sweet Home; When the Swallows Homeward Fly; Off in the Still Night; Last Rose of Summer, and a goodly number of the most popular songs and hymns—sung after the airs: "Old Hundred," "The Morning Light is Breaking," "Beulah Land," "Meyel's Hymns," "Rock of Ages," and gospel hymns generally.

—Prof. J. Clegg Wright opened his month of Sundays quite auspiciously in having two good and attentive audiences. In his evening address he said: "There is no problem that taxes the human mind so severely to day as that of continued life after the death of the body." These were the opening words, and that which followed was consistent with them. Thus the quotation stands well for a text, or the subject of the discourse. To transcribe all the good things noted down would take up much more than our allotted space, so we must condense by quoting abstractly. Mr. Wright continued after the above, by saying, that a mind that never doubted a future life is weak, implying that mere belief without evidence was not intellectually progressive. The proof he offered for this assertion was the errors of civilization and spiritual culture in the past; and all due to too much faith and not enough individual research. Yesterday, he said, we still believed the Eden story. To day we boycott it, as nobody with any historical knowledge can believe it. One of the greatest mistakes, he thought, ever made, was in starting the human race with angels. Common sense points almost in the opposite direction. Brain substance is an effect of evolution, experience, and culture, and where superior advantages existed civilization was in advance. But, said he, true spiritual progress was not achieved without exertion. Those of the past who reached their food with the least trouble, were non-progressive, dreamy in character, and were the manufacturers of religion. Christianity got her primary ideas from those favorably situated conditions of nature. This led to a dissertation on the sun, its influences, and the religion arising from the same by virtue of its being the cause and support of life on our planet. As a symbol of this life-giving power, said he, the cross primitively owes its origin. And before that it was Phallic worship, in which the Church steeple—a symbol of generation—took its rise. Many naturally venerated the vital principles of nature. This was spiritualized in the Christian religion as re-generation. But now comes the question of what is to be regenerated. The soul? If man is a soul where did that come from? Some say it is a spark of the divinity; but what is that? Here Mr. Wright pleasingly told the theory of Plato, and closed with Milton's "Paradise Lost." It gave no solution of the soul, however. Nature seems to place a doubt on the future of man for a purpose, but gives a little bit of evidence to hold out a hope for him. This little bit of evidence, he said, was found in the phenomena of Spiritualism. And if Spiritualism is not true, then there is no life after death. But the latter would be preferable to having Christianity true with its monotonous heaven and abnormal hell doctrine; though humanity is not to blame for the wrongs it perpetrates, but the cause that made it. Christianity, however, does not meet the rational problem of solving human life. It does not tell us where our loved ones are; nor of the conditions and capabilities, though limited, of meeting them. But mediumship is

growing, and neither the world nor individuals can be converted in a day. But love will draw man to our new science. There is nothing so dear to a man's affections than to know whether his loved ones live on, and without these affections life would be but dark and unpromising at its best. But as a meeting with these loved ones is assured it is advisable to cultivate the highest in the human soul, and he who does that lays down a career to walk on in the life to come. After this very earnest discourse, which elicited loud applause at the close, Mr. H. W. Archer took the floor and under control, gave about seventy tests, one person in the audience obtaining nine on a stretch. Of course, a number only received one. But the tests were absolute, and not one was denied or remained unrecognized. To a German lady a spirit tried to say something in its mother tongue. After various attempts the medium got out "Ich bin so froh" (I am so delighted), which seems to have been the test wanted in connection with the same previously given, for it elicited both assent and satisfaction from the recipient. Next Sunday Mr. Wright will lecture in the morning and evening, and after the evening's discourse Mr. Archer will give tests as usual.

Notes from Washington.

To one interested in the blessed philosophy, as it has proven itself to me, of the numerous places I have visited, none of them seemed to be imbued with that earnest, warm-hearted zeal that surrounds and pervades every locality as it does here at our nation's capital. The District of Columbia is divided in four parts, viz.: Northwest, northeast, southwest, southeast, and although generally called Washington, the denizens of each quarter are as distinctly different as they can be, yet on the subject of Spiritualism they are a unit, and any stranger coming here and visiting Wan's Hall, situated on Sixth Street, near G. N. W., any Tuesday evening, where the First Spiritual Association hold their weekly sociables—and especially if they manifest the least interest for the furtherance of the cause—they will meet with the outpouring of cordiality and solicitation to visit circles in every direction, showing that one will find congenial companionship, if they desire it, no matter in whatever quarter they may chance to locate.

Mr. Moses Hull and his wife, Mrs. Mattie Hull, have been here during April, and have won the affection and high esteem they so richly merit, and seem to be favorites—although I may err when I say they are favorites; for the feeling manifested to all mediums that I have met here, one could scarcely determine who was the favorite. But one thing I am sure of, both Mr. and Mrs. Hull will carry away with them pleasant recollections of Washington, D. C.

Mrs. Lucy D. M. Reeves, a very earnest worker and devoted Spiritualist, has given the use of the rooms of the first floor of her house for the establishment of a lyceum and reading room, where the young and the old and the stranger are welcome. The rooms are at 202 Fifth Street, S. E. The rooms were beautifully decorated—florally and emblematically—and were dedicated on Wednesday, the 26th ult. Mrs. Mattie Hull delivered the invocation, and named the rooms "Liberty Hall." The impression for that name, she said, was caused by the profusion of liberty's emblems that surrounded her. Mr. Moses Hull delivered the dedicatory address, and the efforts of both Mr. and Mrs. Hull were duly appreciated. Then a business meeting was called with the following results: Officers elected: Mr. J. A. Shearer, president; Mr. Theodore J. Meyer, vice-president; Mrs. Lucy D. M. Reeves, secretary; Walter E. Clendaniel, assistant secretary; Mr. George Milling, treasurer. I would say that the body at the meeting concluded to style the lyceum at Liberty Hall "Band of Harmony."

Mrs. L. M. L. will occupy the rostrum for May for the First Spiritual Association, which will close the services until September. "Sunday evening my wife and I visited Wan Hall and found it filled with an audience of intelligent people, equally divided sexually. On the rostrum were Mrs. E. McNeil, her brother, Mr. Brittan, and J. H. Altermus, vocalist and organist. We were vividly reminded of Moody and Sankey, revivalists, and though it was not one of those Methodist revivals for the conversion of sinners, yet it was something for the skeptic to ponder over and digest mentally.

Mr. Brittan, a gentleman of commanding presence and a credit to the cause, read a chapter from the Scriptures relative to Saul, the asses and the seer, and then dilated thereon; and while he did not launch out into the flowery paths of rhetoric, yet his language was comprehensive to the least educated, and was very instructive and pleasing. Then he was followed by J. H. Altermus, whose vocal and instrumental performance proved sufficient to attract the angel presence which surrounded us. Mrs. McNeil then gave some fine tests. She was drawn to us, and all she told us was surprisingly true. After the closing of the services a gentleman and several ladies came to me and asked me if there was any truth in what the medium told me. I replied if you are surely destined to enjoy salvation as that what was told me is true then you can shout hosannah.

M. H. PRINCE.

Dubuque, Ia.

The local papers of this energetic spiritualistic centre report the meetings of our friends there right along. We call the following for the benefit of those interested in the friends of the above city: "Mrs. Helen Stuart-Richings' lecture Sunday evening was well attended, and the talented little lady demonstrated that she could talk as well on social problems as she can on those subjects more closely appertaining to spiritual philosophy. Her subject was 'Marriage,' and her lecture was a finely constructed effort. Being a woman she very naturally held that domestic infidelity in this world is a fund to which the male portion of the community contribute very largely. Her tests were seemingly satisfactory to those directly interested, and that was all that is necessary."

"The attendance at Liberty Hall, last night, was large, despite the fact that rain poured down all the evening. The Grand Opera House orchestra rendered fine music at intervals during the evening."

"Mrs. Helen Stuart-Richings delivered her closing lecture, and from a spiritualistic standpoint it gave great satisfaction to the audience. 'Live to bless humanity and love your neighbor as yourself, and you will be saved if there never was a Church in existence,' were her parting words."

"Prof. Loveland, who is to succeed Mrs. Richings as lecturer at Liberty Hall, was then introduced and spoke in a strain suggested by the remarks of the previous speaker. 'Unless,' said he, 'you love your fellow man, and do all you can to lift him up and make him happy, you can not truly say that you love the Lord. About Ben Adhem was not written down by the angel as one who loved the Lord, but as one who loved his fellow man, and of all the names written 'Ben Adhem's led all the rest.' Mrs. Richings gave a number of tests that were all satisfactory. The lady made many friends while in Dubuque."

"Prof. Loveland, of California, who is known all over the country as a philosopher and sound reasoner, is in the city and will remain one month. It is not too much to say that, in all probability, no man in the United States has a clearer idea than the professor on relations of capital and labor. This subject has been the main study of his life, and it would not be a bad move for the Trades Congress to invite him to deliver an address."

Additional information from our correspondent at Dubuque states that Professor J. S. Loveland and Mrs. Blodgett will serve the Progressive Spiritualist Association for May—a combination which will undoubtedly prove a feast of reason and an awakening that will give much cause for rejoicing. The friends in Dubuque have chosen well.

Omaha, Neb.

At a business meeting of the First Progressive Spiritualists, Brother Denny being called to the chair, the following following resolution was unanimously passed:

WHEREAS, A communication appeared in the LIGHT OF TRUTH of March 18th, over the signature of C. H. Greene, which questions the correctness of a spirit communication received by the mediumship of our worthy president, H. D. Dwelley, and purporting to come from the spirit of John Brown; therefore be it

Resolved, That the honesty and integrity of the medium is above suspicion, and that the slate-writing was received as stated. And, furthermore, that in support of the identity of the spirit of John Brown the following statement is offered:

On Sunday, March 26th, our venerable Brother Stewart was entranced in public, in this hall, and was controlled by the spirit of Brigham Young, which gave an eloquent address upon the subject of Mormonism, and that during the remarks the following passage occurred:

The spirit of John Brown is present, and seems to be very much attached to this circle. I met him in Kansas before the civil war, and although we differed in our views we were always good friends, and shook hands at parting.

Resolved, That Brother Hickman be requested to furnish the LIGHT OF TRUTH with a copy of these resolutions. By order of the society, HENRY HICKMAN.

National City, Cal.

If not too late would like to say a few words with regard to our anniversary here in this city as I see no mention made of it in your worthy paper. I had hoped that some one who could do ample justice to the occasion would write one up, but rather than have it pass by unheard of save in our own little city, your humble servant has decided to take the matter in hand, in order that you may know that we are not dead to the cause, neither do we sleep all the time.

Our little hall, though plain to all outward appearances, was made a perfect bower within. Roses of every hue and shade were strewn so lavishly in every nook and corner that the very air we breathed seemed wafted to us from the realms of a fairer land. Then, too, we had other flowers of every kind and color, such as no other climate save our own sunny California can produce, displayed in every possible way that would at once attract one and all. Truly a place where spirits like to come and hold sweet communion with weary mortals.

Then to add still further to the attraction of the day the tables which were spread in an adjoining room fairly groined beneath the weight of good things, prepared by willing hands free to all who chose to come and partake.

At 10 a. m. our services began with a conference meeting, the time being well occupied until noon, when we adjourned for dinner, and good social time until 2 p. m., when the meeting opened in full, singing being first in order. Then words of welcome from spirits were given through our home mediums in a variety of ways, from beautiful words of inspiration in prose, verse, and song, on down to the greeting of faithful "Biddy," who never fails to do her duty, if permitted, on all like occasions. Then came the address by the pioneer medium of California, Mrs. Handee, who is fast approaching her eightieth year, but still young in spirit and thought, and her voice is silvery and full. Next we listened with interest to words of encouragement from Mrs. Sarah Cartwright, of Detroit, Mich., who is also a fine medium, and has been long in the good work of healing and seeing. She also gave some good tests. Then we had the pleasure of listening to some of the San Diego mediums, who are doing a good work, but, like ourselves, are not before the public, simply doing home missionary work, but by combining our forces we all felt that we had a royal good time, a feast of both the spiritual and temporal.

Again we adjourned for supper. Then came our evening session, which was one of marked interest, consisting of music, spirit communications, words of encouragement from different members, all declaring that it was good to be there, and trusting that we meet from week to week that much will be added to the little star of light we already possess.

In conclusion will say that we occasionally have a feast in foreign help, as was in the case in the coming of J. Madison Allen, who tarried with us for about three months, and while he was not listened to by as large an audience as we would have liked, yet it was an appreciative one, and we feel that he did a grand and good work while here. Truly one so gifted as he should be appreciated wherever he goes. His musical gifts and acquisitions are such that it would alone carry him through had he no other accomplishments. Then add to that the gift of seeing and hearing, and speaking, what more should be desired? But I fear I have already wearied you—if not at another time you may hear from me again.

Respectfully, MRS. JANE MULLEN, Pres't.

The Cause in Anderson, Ind.

X writes from Anderson, Ind.: "We are proud to announce once more through the columns of your paper the solid and enduring basis which we believe the cause of Spiritualism has been made to assume in this growing city. Through the efforts of a few untiring men and women the erection of a temple has been accomplished, and we are not ashamed to show the building to the most fastidious. It represents an outlay of nearly \$7,000, and is substantially clear of debt, has a seating capacity of 450, finely carpeted, heated by natural gas, elegant pews, and all the appurtenances of a first class auditorium. Our speakers, one and all, declare the acoustics to be perfect, and the temple the finest in which they have ever spoken the grand truths of Spiritualism. In the rear is a large room devoted to lyceum work, and also a seance-room. Dr. Hilligoss, A. P. McKee, James and Peter Millsbaugh, and their families, are among the active promoters of our present prosperous condition, and we only wish that the Spiritualists throughout the country had as fine a place of meeting. The city is filled with Spiritualists and investigators. Our audiences are large and refined. We are to have the services of [Mrs. A. M. Gladding for May, and all look forward to a feast.] The work of the Anderson friends is indeed a matter upon which they should be congratulated. It illustrates what can be done with a single object in view, and pluck in some one individual to start the ball rolling.—Ed.]

The New England Conservatory of Music.

The New England Conservatory of Boston, Massachusetts, stands deservedly at the head of American schools of musical training. During the lifetime of its founder, Dr. Tourjee, it had already won the confidence and support of the American people, and since the death of the acceptance of the directorship by the scholarly musician, Mr. Carl Feltgen, has given the institution an impetus and standing second to none in this country.

A careful investigation will quickly convince anyone that nothing is left undone for the highest intellectual improvement of its pupils, and that the moral influences thrown around them are far-reaching and in every way beneficial. The Conservatory is evidently no place for the lazy or frivolous, but to those who desire the highest attainment, and are willing to devote the necessary amount of study and investigation aided by the minds of exceptional ability, this Conservatory offers inducements and privileges heretofore unattainable in America.

Marquetteville, Ind.

Our little town is not asleep; we have enjoyed a large number of grand seances this Winter and Spring, given through the mediumship of one of the best mediums in the field, namely: Mr. Jontie Sutton, of 178 South Noble Street, Anderson, Ind. Mr. Sutton is now with us, and has been with two days this week, but we say regretfully only to remain with us one day more. By request of Mr. Sutton one evening of this week I took an odd pair of slates, took them out to my well and washed them off nice and clean, dried them, got a small tub, put about two inches of water in it and set the tub in the room. Then Mr. Sutton held the slates while I tied them together. I then took the slates, placed them in the tub of water, Mr. Sutton then walked across to the other side of the room and laid down upon a sofa, and not more than five minutes had passed when Mr. Sutton asked me to take the slates from the tub of water and see if there was any writing on them, and to my great surprise, there was a long communication to my wife, signed by her brother. Now, when this was done there was not a living mortal about my house, but myself and the medium.

I will say this much that the slates never left my sight, and the medium was not near the slates when the writing was done. Mr. Sutton is also a grand trumpet and musical medium; he is a good honest medium, and is always welcomed wherever he goes. But like all other true sensitives he must have good conditions, and when these prevail the manifestations are wonderful. His seances are always opened with the Lord's prayer, and conducted in a very religious manner. Mr. Sutton also gives his seances under test conditions, by joining hands with the circle. We wish him all success wherever he goes. I can truthfully say that Mr. Sutton is a true and honest medium, and is doing a noble work by spreading the light of truth wherever he goes. Our good wishes go with him, and we know he is welcomed by his many friends always. JOHN VARNER.

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NOTES FROM ALL POINTS.

Chicago, Ill.—Spiritualists desiring a free copy of the proceedings of the Psychological Congress to be held in Chicago should send their names and address at once to A. J. Allen, secretary, 12 Twenty-sixth Street, Chicago, Ill.

Shamokin, Pa.—L. L. Evans writes that a Society for Psychic Research has been organized in that town, and that one of its members is developing finely as a materializing medium. Good results have already been obtained, and more expected.

St. Louis, Mo.—Mr. Jules Wallace, a test medium, was a valuable instrument in the hands of the unseen powers, being a great work in St. Louis, rousing the people from a lethargy into which they had fallen. Yours truly—Peuse, M. D.

Springfield, Mass.—The First Spiritualist Ladies' Aid society have organized legally, and elected the following officers: Mrs. H. J. Holcomb, president; Mrs. Aleda Kendall, Mrs. L. J. Colby, vice-presidents; Mrs. S. G. Harkens, treasurer; Mrs. E. B. Wood, secretary; Mrs. Holcomb, Mrs. E. J. Briggs, Mrs. M. E. Briggs, Mrs. Augusta Clark, Mrs. Anna Livingston, directors.—B.

New York City.—Sunday, April 23d, at Arcanum Hall, near Twenty-fifth Street and Sixth Avenue, Mr. Tallow, of Bank Street, gave very remarkable proofs of his gifts by chometric readings and clairvoyant descriptions. At 3 p. m. Mr. Moorey, Mr. A. J. Allen, Miss Leonard, and Mrs. Tallow rendered valuable aid by their medical gifts. April 30th and 5th Mr. Tallow gave psychometric readings.

Cleveland, O.—The funeral of Mrs. Emma E. McNeil, eldest daughter of Mr. and Mrs. George Sell, took place at her parents' home, No. 27 Dorchester Avenue, yesterday afternoon. The services were conducted by H. H. Tallow, of Berlin Heights, and Thomas Lees. The latter spoke of the personality of Mrs. McNeil as a member of the Children's Progressive Lyceum. Mr. Tallow portrayed the spiritual philosophy and consoled the mourning friends, who thought that the beloved wife and affectionate daughter was still hovering around her home. Mr. Samuel Russell and Mrs. Tallow furnished the singing.—Cleveland Leader and Herald.

Santa Cruz, Cal.—We are still alive. Mrs. M. E. Allen has been speaking for us for over a year, and is now on a vacation. During May she speaks for the society at Bernardino. We celebrated the forty-fifth anniversary of lectures through Dr. J. L. Baisley; a poem by Mrs. Chapman and tests by Dr. Baisley and wife, at 3 p. m. a medium, Mr. Tallow, and Mrs. Baisley, and Mrs. Chapman gave tests the 10th ult. A very pleasant social party gathered at the 10th ult. An enjoyable evening was spent in singing to doctor and wife giving unmistakable proof of return; many tokens of love were left with them, while reluctantly went to our homes.—Mrs. F. H. Parker.

Stuttgart, Ark.—On April 30th I closed a weekly engagement with the society of Spiritualists here. Friends started out modestly, but to what purpose I judge when I assure you that their temple is one of ornaments of the town, well built and fittingly furnished with all the necessary conveniences for lectures, lyceum work, or seances. I organized for them a Sunday night at the Temple, and lectured for them every night that audiences regular and good with growing interest in work in the community. I have a call to help the chartered society at Little Rock get organized and in shape. I go thence from here, my address remaining before, 700 Scott Street.—George W. Dale.

Springfield, Mo.—We wish, as a developing class, to the public know that we have had W. H. Bach, of St. H. Minn., with us during the month of April for the purpose of unfolding mediumistic powers through his mesmerism, and can truly recommend him to all who may wish his services, either as a developing medium or a lecturer. We are concerned in not having him with us longer, but as he is to Denver to fill an engagement for the month of May, we can only wish him success wherever he may go, knowing that the good work is going on. We the undersigned, are the S. K. Dellinger, Miss L. F. Miller, N. M. Halletter, C. K. Sheiman, G. B. Sprague, L. L. Groves and wife, A. South, M. H. Dellinger, and H. C. Hunter and wife.

New Orleans, La.

Professor H. D. Barrett closed his engagement with the Crescent City Society on Sunday night, April 30th, after a well-delivered lecture on "Facts from Experience." Barrett has been ministering the philosophy of truth to the people of this part of the Sunny South for the past month, and has become a universal favorite. We all regret his departure, but hope that we will soon have the pleasure of seeing him again. He travels North from here.

Ex-Senator Smith, of Tennessee, a broad minded and radical speaker, will deliver a series of lectures during the month of May. This announcement from the platform brought forth loud applause.

At our home on May 1st a few friends were gathered for the purpose of communicating, if possible, with our friend across the river through the mediumship of Brother H. Barrett. The seance proved a success, and the table-tippings were the advent of the evening.

Mr. J. C. Beasley, a skeptical friend, and a promise Louisiana planter, was present, and was fully convinced the tippings was caused by some unseen force or intelligence. MABEL KLING.

Notice to Mediums.

All mediums who intend to visit the Clinton Camp-meeting, and who desire to have their names appear in our columns, should address L. P. Wheelock, Box 2273, Moline, Ill. WILL C. HODGE, Secretary M. V. S. A.

Springfield, Mass.

The closing Sunday in April witnessed a fine meeting of the Spiritualists in this city. Mrs. Carrie E. S. Tving treated the theme "How shall we bring heaven into our earthly homes?" in a very happy manner. No one who listened could help feeling that were the directions followed great happiness would be the result here. The whole month has been filled with profitable lectures and convincing seances.

Edgar W. Emerson gave a very fine seance here on the evening of April 20th. His tests were irresistible, and the effect was thrilling in many instances.

The Ladies' Aid held a popular sociable the 27th ult. After supper "Ikabod" entranced Mrs. Tving, and gave spirit messages to a large number. The Aid Society have formed a legal organization and elected officers. They are now ready to receive gifts and membership, as they can hold property legally.

The Lyceum meets every Sunday at 3 p. m. Mrs. Morley has resigned as conductor, and Mrs. Livingston has been elected her successor.

W. F. Peck will lecture here during May. He will devote special attention to the development of the Lyceum Sunday afternoons, and deliver a strong, thoughtful lecture in the evening. H. A. BUDINGTON.

Mr. TITUS MERRITT, 210 West Fifty-fourth street, New York, has a sale at Carnegie Hall the LIGHT OF TRUTH, spiritual books, and papers.

W. J. COLVILLE

Will deliver two lectures daily during the session of Summer School of Psychic Science at Little Dale, N. Y., commencing Wednesday, June 1st, 1905. He will speak daily at 2 p. m. also on Tuesdays, Thursdays and Saturdays at 10 a. m., and on Mondays, Wednesdays, and Fridays at 8 p. m. From June 1st to July 1st complete courses of twelve lectures will be given on the Spiritual Science of Health, Sacred Anthropology, Spiritual Cosmogony or Man's Relation to the Universe. From July 1st to 20th on Spiritual Teachings or the World's Great Poets and Authors. Psychometry, and second course on Spiritual Science of Health. Terms: \$2.50 for any course of twelve lectures, or \$4. for two tickets admitting to twelve lectures each, or twenty-four in all. Visitation single lecture tickets, 25 cents.

Questions from the audience will always be in order at the close of the lecture if they pertain to the topic under consideration. W. J. Colville will speak in the auditorium on Sundays, June 11th, 18th, and 25th at 10 a. m. and 2 p. m.

Mrs. Lillie and W. J. Colville will lecture on Sundays, July 2d, 9th, and 16th. W. J. Colville and Mrs. J. B. Jackson July 23d. Prof. Geo. W. Morris, of New York, who is a Paris and Berlin graduate, has been secured as pianist and organist for the summer school. He will also take pupils and give recitals.

Rowley's Occult Telegraph.

This is the greatest mystery of the nineteenth century, and at the same time a well-attested scientific fact. Through this remarkable instrument spirit Dr. Wells, now so well known throughout the world, ever, fails to perfect a permanent cure where the most eminent physicians have failed. All this is accomplished through the mediumship of W. S. ROWLEY, M. D., who has taken a course in homeopathy at the Eclectic Medical Institute of Cincinnati, O., and who is also a graduate of Rush Medical College of Chicago, alumnus of the same, and a member of the American Medical Association. He is competent to carry out any and all instructions, and please the patient, and also to increase the circulation of the blood, and thus increase the vitality of the system. For the next three months is offering a special course of the LIGHT OF TRUTH, and medicine to last two years, and the LIGHT OF TRUTH FOR ONE YEAR to \$5.00. Send for circular. W. S. ROWLEY, M. D., No. 9 Glen Park Place, Cleveland, O.